A ſpeciall Treatiſe of Gods Prouidence,

and of comforts againſt all kinde of croſſes & calamities to be fetched from the ſame.

With an expoſition of the *107. Pſalme.*

Heerunto is added an appendix of certaine *Sermons & Queſtions, (conteining ſweet & comfortable doctrine)* as they were vttered and diſputed ad Clerum in *Cambridge.*

By *P. Baro.* D. in Diui.

Engliſhed by *I. L.* Vicar of *Wetherſ-fielde.*

¶ *Imprinted by* Iohn Wolfe.



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REuerendo in Christo Patri D. *Joanni Mullinsæo* SS. Theologiæ D. & professori nec non Archidiacono *Londinensi* dignissimo: *Joannes Ludham* in perpetuam grati obseruantissimiq; animi memoriam hanc suam quamlemcunque opellam dicat consecratq;.

E.15.46



Ad Lectorem Decasticon.

I *In wisdomes Schoole who so dooth take delight,*
O *Of sacred lore to taste and feede his fill:*
H *Him I account the only happy wight,*
N *None like to him, let men say what they will.*

L *Loe then the way who so that list to walke,*
V *Vnto the hauen of happines I say,*
D *Driue no delay, spend not thy time in talke,*
H *Hast forward fast, where wisdom sage doth stay.*
A *Attend vnto her sacred lore diuine,*
M *Mark that, and then, thou shalt be blest in fine.*

I. L.

A Treatise

OF THE PROVI-

dence of God:

And of comfortes against all

kinde of dangers, to be fetched

from the same.

With an Exposition of the Psalme

(after the *Hebrewes*. 107

¶ That effectuall consolations may be derived and drawen onely from Diuinitie, and especiallye from the knowledge of Gods Prouidence. *Chap. 1.*

GLorious doubtles, and which may vehementlye moue the mindes of all men, is the promise and warrant of humane Philosophie: for by it (they say) men are perfected, and brought to the knowledge of the soueraigne trueth: by

it men

ſt men are taught how to frame beſt their
manners & conuerſation: by it mens mindes
are armed againſt all aſſaultes of fortune ei-
ther ſubtilly fawning or enuiouſly inſulting:
finally, by it is ſhewed a way, wherby a man
may attaine vnto happy life and immortality.
But if we weigh the matter indifferently, we
ſhall finde that onely from our Diuinitie all
theſe thinges may exactly be perfourmed. For
why? eche one perceiueth, that naturall men,
by whom all thoſe thinges are gathered toge-
ther that are ſet to ſale vnder the name of
Philoſophie, do all erre and faile in many
thinges: but vnto God, who hath written and
put forth deuine matters as onely beſt know-
en to him ſelfe, no ſuch thing may poſſiblye be
aſcribed. Wherby it commeth to paſſe, that in
the writinges of the Philoſophers, wherein
they labour to ſet out the trueth, a man may
finde euery where mixte opinions very abſurd
and contrary one to another, wher-upon ari-
ſeth greater doubtfulnes then certaintie. A
witnes hereof I haue that notable Philoſo-
pher M. Varro, who hath left in writing, that
as touching the endes of good and euill, there
were extant at once, two hundreth foureſcore
and eight ſundry ſects and opinions.

But when they would frame and order a
Cittie,

Cittie, a familie, or the manners of euery pri-
uate man, good God, what colde stuffe, and of-
tentimes how ill agreeing together haue they
broached and put forth? To say nothing, that
by some haue beene propounded such thinges
to be brought into Common-weales (the
Communion of Socrates and Plato amongst o-
ther thinges is well knowne) as from the
which all men endued with any common sence
of nature do worthily flie and abhorre. But
if at any time they couet to comfort a man
stricken with aduersitie, euen heere also they
go very confusedlye to worke, whilest some of
thē labour to remoue the very name of cala-
mitie, as though it were a thing not to be ac-
compted off, wil some men to imagine I can-
not tel what senselesnes, or want of greef, clean
contrary to manifest experience: other some a-
gaine set before men eyes (painted in colours
after a sorte) a certain image of fortitude, such
as neuer was, nor neuer shalbe: and yet in the
meane time they are neuer able to driue away
care, feare, and the sence of sorrow and greefe
from their mindes. Now as touching the bles-
sed life after this painefull and troublesome
life to be looked for, iudge yee, whether any
thing certaine be by them brought and allead-
ged, of whome the greatest part count those

thinges for fables and trifles to be laughed at, which are broched and set forth of men like to themselues, concerning the rewardes of good men and punishmentes of the euill, calling euen into question, whither there be any life at all remaining in the soule, or no.

But truely, Diuinitie is such a thing, as may fully satisfie the mindes (desirous of true wisdome) of all these thinges. This, in a fewe sacred bookes (for so are they called not without a cause) comprehendeth clearely and without any error, what-soeuer is necessarye to make perfit and bring the whole man to true happines. In these bookes is the knowledge of the first and soueraigne trueth (which is God him selfe, and whose only worde is the trueth) so much as is expedient to be knowen of men in this life, plainely and substantially opened. In these the short tables of the lawes do declare and set forth all the whole rule of good liuing, and the same in all respectes so absolute and answerable to Gods will, that the prince of Prophets Moses most iustly gloried, that there was neuer any people or nation, that had their Common weale so wisely ordered and established (whither we consider the rites appertaining to religion, or the iudiciall forme of lawes, or the manner of contractes and bargaines,

bargaines, and other thinges of like sort need-full and necessary for the common vse of mans life) as had the people of the Iewes, taught and instructed in all thinges by God himselfe. In these are expressed and set forth most perfit and present remedies, which auaile not onely to the easing and helping of outward euils, but also to the pacifying and appeasing of mens consciences, which being stricken with the feare of Gods most seuere iudgement should otherwise be driuen into desperation: of which matter Philosophie hath touched no one iot or title. To be short, in these onlye bookes, hath God him self declared (which cannot be deceiued) what a happy and blessed life is, in what pointes it consisteth, where, when by what meanes, and to what manner of persons it belongeth. So as he that wil bestow any diligence at all in learning of these bookes, by the guiding of the holy Ghost, that man (whosoeuer he be) shall well perceiue and see these thinges to be true as we haue saide.

For-so-much therfore as Diuinitie sheweth her selfe a very excellent Mistresse in all these thinges, and performeth so much in deed as any man can possibly desire, yet in comfortes and consolations to be fitly ministred against all greefes and calamities that can happen, she is

is beyond all measure rich and bountifull, euen the mighty Apostle Paule himselfe bearing record, who doubted not to say, that whatsoeuer things are written aforetime, are written for our learning, that through pacience and comfort of the Scriptures we might haue hope. For so doth God seeme for this cause especially to haue sent into the world at sundry times his Prophets and Apostles to be witnesses of his good will toward vs, and further to haue put in writing their Sermons and doinges, to the end that men of all ages might haue amongst thē selues euerlasting monumentes, out of which they might prouide plentifull matter of consolation against all euentes and occasions, and certainly learne, that they should neuer vtterly be forsaken of God. And who (I pray you) could either better or more effectually heale our maladies, then God him self by his word: who as he is the only searcher of the hartes, so he some perceiueth, where our sore greeueth vs: and as by his determinate purpose, though vnknowen vnto vs, he oftentimes sendeth calamities for some speciall benefite of ours, so he onely and alone knoweth, after what sorte and how long it is meet and conuenient for vs to be afflicted.

Wherefore, I being desirous at this time, wherein

wherin all thinges are full of most greeuous and rare dangers (for in what histories readest thou that euer at any one time there haue beene such bitter iarres and dissentions in the cause of religion, so many monstrous heresies, so cruell persecutions of the godly, such horrible warres without ceassing in all ỹ prouinces of *Europe*, so many tumultes and vprores, captiuities and exiles of most mighty Kinges and Princes, such ouerflowinges of the Seas and waters, so many sodaine and vnlooked fiers wherof some is supposed to haue fallen from heauen, other some to haue brast out of the earth: such cruell hunger and scarcitie, so vniuersall a plague & pestilence, so many strange kindes of diseases farre surmounting the skill and cunning of ỹ phisitions, as in our time and that of late yeres to speake off, we haue seen (alas poore wretches that we are) with our eyes? I beeing desirous (I say) to gather some furnitures of comfort and consolation, and that as well for the behoofe of all men in generall, to whome wee are bound in the band of Christian Religion and mutuall charitie, as also in especiall for the godlyes sake, whome we now see, as gazing stocks and of-scourings of the worlde, to be laide open to the iniuries of all men, as by tirants to be spoyled of their

gods, to be condemned most vniustly, to wander hære and there in exile and bannishment, and therby to taste of warres, famine, pestilence, and other innumerable discommodities: Verily I supposed, that I could not more conuenientlye drawe them from any other place, then out of the most plentifull store-house of the holy and sacred bookes And that for sooth not onely, because there can no kinde of daunger be deuised, against which there be not extant in those bookes many remedies prouided: but also for because that whatsoeuer thinges are brought from else where, we knowe assuredly they shall neuer obtaine so great weight and credit with the Godly, neither yet so speedily, nor effectually preuaile and goe for payement. For why: lok how much diuine things excell humane, and so much also is it necessary that we preferre diuine comfortes before all Philosophicall consolations.

But for as much as in the holy Scripture many thinges are sundrilye euery where set forth, which may very much auaile to ỹ comfort of afflicted mindes (for some where are found places teaching the vanitie & contempt of all earthly things: some-where are rehearsed most large and ample promises touching the dignitie of heauenly benefites to be loked

for

for after this life: some where are recounted the examples of holy men, who after they had beene exercised with great and continuall conflictes of trialls & temptations, at the length were wonderfully deliuered out of all their distresses: some where is Christe him self in the bookes of the Prophets and Apostles painted forth, humbled and cast down, but afterward againe lifted vp and exalted: some where are the common calamities of the Church (at all times hanging ouer it) fore-tolde and declared, and promises added as touching deliuerance neuer to be wanting: some where are sprinckled exhortations to the patient bearing of the Crosse after the example of Christe and the holye Fathers, we least we should confusedly and vnorderly heap togither many matters, haue chosen one place especiallye, which in my iudgement is notable aboue the rest, and very fitte to minister plentifull matter of all sortes of consolations, to the which also as a fountaine and wel-spring all the other places before specified may be referred. This same is the place Of Gods prouidence, which whosoeuer shall with some diligence peruse & consider, vnto him verilye, we suppose, nothing can be wanting, that belongeth to the matter of comfort and consolation. This place there-

fore

fore we haue thought good for the cause afore-
saide, so much as shall be conuenient for our
purpose, to stand vpon and handle And to the
intent we may reape the more plentifull crop
of consolations, I suppose it will be for our be-
hoofe, if we vnfolde it some-what the more at
large.

Weeing about therfore to speake of Gods
prouidence, we deeme these principall pointes
following, as most requisite to be handled.

First, that we open and declare, what is to
be vnderstood by the name of Prouidence, ad-
ding ther-unto the testimonies of Scripture,
wherby it may appeere plainly both that there
is a Prouidence, and that also such a one, as
wee haue defined it to bee. Then wil wee deale
against those men, that being moued with cer
tain considerations dare be so bolde as to de-
ny it.

Secondly, wherein it differeth from Gods
predestination, foreknowledge and wisdome:
and that the Prouidence of God is not only v-
niuersall, but also particuler: dispatching some
thinges, which are wont to be alleadged to
the contrary.

Thirdly wee will proue, that neither chance
nor fortune, nor destinie, nor haphazard can
rightlye bee mainteined, where there is due

know-

knowledge of Gods Prouidence, and the same worthily esteemed.

Fourthly, wee wil briefly discusse, whether Gods Prouidence imposeth necessitie vppon thinges prouided, or no.

Fiftly, wee will diligently declare, how out of all those thinges that haue bene spoken of Gods Prouidence, godlye mindes ought to fetch matter of consolation, and so to reape most ample frute by the knowledge of diuine Prouidence.

Sixtly to the intent we may the more largely and ordinately teach, that against all sorts of daungers there are certaine remedies also appointed by Gods prouidence, wee will interprete and expounde the *107. Psalme.* which is altogether spent in the praising and setting forth of Gods prouidence.

All which thinges being thus declared, we will adde a few wordes touching the generall commẽdation of the knowlegde of Gods prouidence, and the right vse of Diuine consolations, and so wil we make an end of our present discourse.

¶ What

¶ What Prouidence is: and testimonies of Scripture, wherby is prooued that it is, and likewise also the definition therof more fully opened. Then against those that haue denyed prouidence. *Chap. 2.*



Efore we determine whether there be a Prouidence of God, or no, it is requisite to knowe, what is vnderstood by ỹ name of Prouidence. We call Gods Prouidence, a perpetuall and vnchangeable disposition and administration of all thinges that be.

And that Prouidence is such, and the same also most mighty, vnweriable, and continually working, it is no hard matter to declare out of the Scriptures. *Esa. 43.* I am the Lord, and beside me there is no Sauiour. I haue declared, and I haue saued, & I haue caused you to heare, when there was no strange God among you: and you are my witnesses, saith the Lord, that I am God. Yea before the daye was, I am, and there is none that can deliuer out of my hand. I will doo it, & who shall let it? And euery where are places to be found, in which, what notable and wonderfull thinges soeuer are said either to haue or shall come to passe, are onlye and a-

long

sente attributed vnto God. There is no place almost but thou maist heare these sayinges: I will be with thee, I will be thy protector and defeder, I haue stricken *Pharaoh*. I haue brought you out of *Egipt*, I will wound and heale, &c. A man may finde also very often exhortations made to consider as well the great and vsuall thinges that happen, as also that succede by naturall course and order, done and procured by God him selfe. *Ioan. 5.* Christe saith plainly: My Father worketh euen vntil this time, and I also woorke. *Ephes. 1.* By his power come all things to passe according to the purpose of his owne will.

Beholde therfore in generall God continually working, and no lesse wonderfully preseruing and gouerning, the thinges so wonderfully by him made and created.

But now also in speciall maner, proceeding thoughout the partes of the whole, it is shewed by many places of the Scripture, that God hath euen of these also a diligent care and consideration. Certes, that the perpetuall administration of heauenlye thinges is ascribed vnto God, we se it throughout the whole Chap. 37. of *Iob*, where amongest other thynges he saith: Consider the wonderfull woorkes of God, knowest thou not how God prescribeth

an order vnto them, and lighteneth the cloudes with his brightnes?

The care in like manner that God hath in the earth and in the waters is euery where commended and set forth. *Psal.* 147. He coue-reth the heauen with Cloudes, and prepareth raine for the earth, and maketh the herbes to grow vpon the mountaines.

Now againe, that God careth for mens matters, *Iob* declareth at large throughout his whole Chap. 34.

Likewise the whole *Psal.* 23. The Lord fee-deth me, therfore shall I want nothing. *Iere.* 10. I know O Lord, that the way of man is not in him selfe, neither is it in man to walke and di-rect his steppes. *Prouerb.* 21. A mans goinges proceede from the Lord, and how then shall he dispose his owne way? *Act.* 17. By him wee liue and moue, and haue our beeing. *Math.* 10. Euen the heares of your head are all numbred.

Yea and further, that God careth also for thinges farre inferiour to the state of man, it is plaine and manifest. *Psal.* 145. The eyes of all thinges looke vp and trust in thee (O Lord) and thou giuest them their meat in due season. Thou openest thy hand and fillest euery li-uing thing with thy good blessing. *Psal.* 147. He giueth foder vnto the Cattel, and feedeth the

the young Rauens which call vppon him.
Math. 10. Are not two Sparrowes solde for a farthing? and not one of them shall fall on the ground without your Father.

All the things therfore vniuersally that are and shall come to passe aswel in ỳ heauens as in the earth, and not onely those that belong vnto man, but also the thinges that are farre beneath the degrée of man, and are estéemed of vs to be vile and base, God as he first made & created them, so doth hée still care for them, nourish and gouerne them, euery where setting forth his wisdome, goodnes and power to be séene: which Prouidence of God also toward all thinges is very notably painted forth in ỳ *Psal. 104.* againe likewise *Psal. 148.* wherein all Creatures are inuited and stirred vp to celebrate the prayses of GOD.

And out of these so many and so manifest testimonies may abundantly appeer the truth and integritie of the definition which we before alleadged. We saide that Prouidence is a certaine disposition and administration, conueting (vndoubtedly) by these two wordes to shew and declare, that euen before any things come to passe, and likewise also when they are accomplished and brought to passe, the diuine power is grauely and seriously occupied (so far forth

worth as is beseeming to his Maiestie) about them. For we may not so take the matter, that God doth only once determine with himselfe, how every thing ought to be ordered, and then afterward commit ỹ busines vnto some other inferior causes, to prosecute the thinges that be before ordayned, and to bring them to their end: but we must vnderstand that he doth continually put to his hand, vntill that which is most wisely ordained, be most mightily absolued and throughly accomplished.

Otherwise Prouidence should be no whit more excellent then bare fore-knowledge: and the tytle indeed of administration might be attributed vnto God, but the thing it selfe should seeme not greatly to belong vnto him. Like as many thinges are done in the name of Kings and Princes, and are said to be dispatched by their cõmaundement, which notwithstanding they scarce know or vnderstand, how and after what sorte they come to passe, because they are done by other ministers. But the case standeth not so with God. Who alone not only purposeth and ordayneth all thinges but also ordereth and administreth them. Neither yet ought he to be vnderstood so to administer thinges, as one sodainly or at aduenture doing this or that, like as those men are wont to do ỹ are distracted

with

with many matters & dealinges: but he with a certaine purpose and determination, and to endes lawfull and good, like vnto men wisely and long time deliberating of thinges to be done, finisheth and accomplisheth all thinges. Otherwise all thinges should be carried headlong with a certaine blinde and doubtfull motion, and Prouidence should little differ from chance and fortune: and if any thing succeeded well, or came to good passe, it might seeme to be attributed to chaunce: as it is wont to be done, where without any deliberation before had, some Captain sodenly and at a wilde venture breaking vpon his enemies, obtayneth yet the victorie: which doubtlesse is saide to come to passe rather by haphazard then by any direction of the will or wisdome. But of God vndoubtedly, whose wisdome reacheth mightily from one end vnto an other, and disposeth all things sweetleye and comfortablye, we may not so speake. We suppose therfore that this last propertie may plainly and fitly be expressed by the word Disposition, and that other by the word Administration, and so that no small force of Gods prouidence is opened in those two wordes. We said ý it is a perpetual administration, intending to signifie, that as Gods power and wisdome are neuer idle or

vnoccupied, so neither that the care and gouerment of thinges created, is euer at any time cast aside or remoued from him. For why? God worketh not by turnes or fittes, as one that is sometimes weary and requireth the enterchangeable helpe of a deputye, vnto whom he might commit the office of sustaining and kæping all thinges vpright: but he worketh continually without ceasing all in all, and onely and alone bringeth all thinges to their appointed end. We said that it is vnchangeable, to showe, that in all thinges that come to passe, yea euen in base and inferior thinges, the ordinance of God is certaine and sure: in as much as it is necessary that we attribute vnto God an euerlasting decrée, stable purpose, and infallable wisdome, for why? God is not changed, neither doth he onely purpose and begin, but also performe and accomplish: yea and loke what he hath once decrædе it shall come to passe, whatsoeuer is saide or done to the contrary. As touching the forces of mans will, whither they be able to do any thing in this behalfe, we will declare in place conuenient. Last of all we saide that it is of All thinges, to the end that it might appære that all thinges both great and small are subiect to Gods Prouidence. For if in case any thing could be conceiued

ceiued in minde, that might ſpring or be diſpoſed from any other where then from the prouidence of God: we ſhould of neceſſitie either imagine ſome other beginning equall to God him ſelfe, from whom that thing ſhould come and proceed: or els at the leaſte that the ſame thing ſo ſprung vp of it ſelfe, and ſtanding by his owne ſtrength, had a hidden power of Diuinitie in it, and were euen a new God: which once to thinke or ſpeake is abhominable. But this particle ſhalbe declared more at large, when we come to ſpeake of particular prouidence. In the mean ſeaſon where all ỳ partes are in this wiſe more deepely weighed and examined, doubtleſſe there is conceiued a certain wonderfull maieſtie of Gods prouidence, and mens mindes may ſecretlye be ſtirred vp to worſhip and adore the ſame. And hitherto, whither there be any Prouidence of God, and nert what it is, I ſuppoſe it be ſufficiently declared.

But we haue yet to deale againſt thoſe men, that beeing prouoked with I wotte not what perſwaſions of mans corrupt reaſon, dare preſume to deny prouidence. Theſe mens reaſons we will bring forth, and leaſt any mans mind ſhould be moued by them to erre, we will clearely confute them. Then will we

adde other argumentes also of mans reason, which may confirme euery man in the right knowledge of Gods prouidence. These are the argumentes of the deniers of it.

1. That is onely to be attributed vnto God, which is beseeming to his Maiestie, and wherin his dignitie is extolled and not depressed or obscured. But if the care of humane things be attributed vnto god, his maiestie in this point seemeth not a little to be hurt, & very much to be detracted from his dignitie and worthines. For what is this els, thē to thrust God from his celestiall glorye, and to drawe him downe into this filthy mire of worldlye thinges? Therfore it is not to be thought, that God careth for mens matters, and least of all for those that are more vile and base thē man. Which argumēt is recorded for the most part in *Plinie*, where he speaketh in this sorte: It is a thing doubtlesse to be laughed at, to saye, that the thing which is cheefest aboue all other, careth for mens affaires. Should wee not beleeue or doubt that he is defiled with so heauye and combersome a ministerye? And it flowed from out of the schole of Epicurus, which denyed not God indeed, as did Diagoras, Melius and such like: but yet notwithstanding he imagined, that if he would be happy and blessed in

dead

déde, he must be altogither idle, and boide of all care. For so Epicurus being vanquished with the weaknes of his own braine, thought that prouidence could not be established, but with the great trouble and veration of God, as though God were after the manner of men subiect to affections, and could be greeued and oppressed with troubles.

2. If God regarded thinges humane, then all thinges should be don in due order, according as were conuenient to the iustice and godnes of God. But we see openly and almost commonly that all things are done most confusedly and out of order, and that with euill men it goeth well, and contrariwise with good men, ill. Therfore there is no prouidence of God, and god regardeth not humane affaires. Which argumēt also is confirmed with a certaine similitude. Like as neither a house nor Common-weale is saide to be established in due order & discipline, if in it there be neither rewards appointed for good deeds, nor punishmentes for defaultes: so seemeth the worlde not to be gouerned by diuine moderation. And this argument is of most weight and hath moued very much the mindes euen of wise men. For seeing most vile and wretched persons, tirantes, traitors and such like, to enioye good

 successe,

ſucceſſe, and to liue long in happy ſtate and condition, and contrarily all thinges to fal out vnhappily to the good and vertuous, and oftetimes to be very deſpitefullye handled of the wicked, and to be diſpatched out of the waye, at the leaſt to come very ſeldome to any good point or iſſue: they could iudge no other, but that God in very deede was not acquainted with mens matters, and much leſſe had any care of them: according as it is reported that Diogenes Cynicus was wunt to ſay, that Harpalus (who in thoſe daies was counted a very happy and fortunate theefe) bare witneſſe againſt the Gods, becauſe he liued ſo long time in that eſtate and condition. Yea the Saintes and holy men haue beene moued ſomtimes by this conſideration, to ſuſpect, that they had vtterly beene forſaken of God, and that God had no manner of care of them. As touchyng which thing *Pſal. 72.* the godly man Dauid being afflicted and in heauines complaineth, ſaying: How dooth God know it? or is there knowledge in the moſt higheſt? Loe theſe are the wicked, yet proſper they alwaies in the worlde, and increaſe in riches. Certainlye I haue clenſed my hart in vaine, and waſhed my handes in innocencie, &c. *Pſal. 74. 75.*

3. If God prouided for mens matters, it ſhould

should chéefely appéere by this, that he hath giuen vnto man reason, which in very deed seemeth to be as a certaine testimonye of Gods diuine power and goodnes alwaies conuersant and abiding with men. But this waye it appéereth not sufficiently that man is prouided for. Therfore God passeth not for mens matters. The minor or second proposition is proued. For from the reason which God hath giuen vnto man, there arise dayly more euils & inconueniences vnto him thē benefites or goodturnes. Therfore either God careth not for mens matters, or it had bene much better if man had not had reason giuen vnto him at all, then to be giuen with so great discommodities. This proofe is confirmed by a similitude: like as wine because it sildome times helpeth, but oftentimes hurteth sick folkes, is better not to be ministred vnto them at all, then to be dangerously taken: euen so reason, in asmuch as it seemeth to procure more hurt vnto man then good, it had bene better not to be giuen vnto him at all, then so bountifully and largely to be giuen.

These are the chéefe argumentes, being of greatest weight and moment: out of which all other, if any be alleadged, do for the most part flowe and proceed. These then we will in

fewe

fewe wordes dispatch.

To the firste it is answered by denying the Minor or second proposition. For why? Gods Maiestie is not here diminished, but rather becommeth more famous and notable. The mo thinges that God doth, the more shineth forth his power and goodnes in thē. And God is no more defiled with the care of thinges earthly and vile, then the Sunne is defiled by shining euen vpon foule and filthy places. Neither must we imagine that God is proud, and a contemner of the thinges that he himselfe hath created, as though he should despise thē, as vnworthy of him self: and much lesse that he seeketh his ease, as though he should at any time be wearied with labour. Wherfore it is no strange matter for God, to take vnto him selfe ỳ care of things earthly. But if any reply and say, ỳ euen Kings regarde not all things, specialy such as are of least accompt, and therfore deem it a thing very vnmeet, that the care of inferiour matters should be attributed vnto God: doubtlesse these men are much deceiued. These men wil take vpon thē to iudge of diuine matters by thinges humane. But this similitude is of no force. For why? Kinges are compelled to commit many things vnto other, because in very deed they are not able to do all

thinges

thinges of them-selues: but the case standeth not so with God. He needeth not the helpe of a substitute or deputie: he is able to bring to passe whatsoeuer he will. Neither is any thing vnworthy of God, that is turned vnto good. But whatsoeuer is don by him, is turned vnto good: if not vnto good in respect of vs, yet certes vnto good in respect of God him selfe, that is to saye, to the illustration and setting forth of his power, goodnes & wisdome which is sufficient. But of this thing more at large, when we shall entreate of particular Prouidence.

To the second it is answered by denying again the Minor: because that in this is the iudgement of mans reason deceiued, for that it cannot discern the causes, for which God ordaineth these things so to come to passe in the worlde.

First, reason cannot iudge, that all men indifferently are sinners before God, & that none can be found so holy, but that he hath deserued the wrath of God. This if reason could perceiue, it might vnderstand that it is by no meanes against order or iustice, that euen good men also are afflicted in this worlde.

Secondly, reason fayleth in this poynte, in that it supposeth al these euils to be sent from

God

God beeing angry, and to ẏ destruction of men: when as notwithstanding the Scripture manifestly teacheth, that scourges are oft-times tokens of Gods good will (for whome the Lord loueth, them he chastizeth: *Heb. 12. Prouerb. 3*) and likewise for the behoofe & profit of the good that are afflicted. For ẏ godly by this meanes are exercised and growe forward in faith, they are stirred vp to inuocation of God, to pacience and charitie toward their neighbour, they are strengthned in hope &c. But contrariwise, benefites & happy successe do turne for the moste parte to mens destruction. For by them men are estranged from God, they conceiue boldenes and contempt against their bretheren, yea they are blinded by little and little, vntill at length they come vtterly to confusion.

Thirdly, albeit God sendeth euills and calamities vnto good men as punishing thē and beeing angry with them, yet he doth it, whilest they liue heere in this worlde, least after they be departed, they should be compelled to suffer in an other worlde (we are chastned of the Lord, saith the Apostle, *1. Corinth. 11.* to the intent we should not be condēned with the world) and so be subiect to euerlasting torments. But to the wicked and vngodly, he graunteth all thinges prosperous here in this life, to the end

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that afterward they may so much the more iustly be damned, and seuerely punished. Of which thing we haue a testimony in the Euangelicall example of Lazarus and the rich man.

These causes I say, wherin both the righteousnes and goodnes of God doth appeare, the holy Scripture propoundeth vnto vs: but reason being destitute of the word: cannot see or perceiue them. Wherfore it is manifest, in this behalfe, to wit, in that the godly are punished here, and the wicked not so, that we must not say, that therfore thinges are here disorderly don: when as all these thinges are for certain profitable causes, and vnto iust & lawful endes directed by Gods dispensation. But as touching the fore said similitude, we answer that all thinges are not here alike. For why: in the Common-weale, it is a thing necessary in deed to be obserued, that to the euill punishments should be inflicted, and rewardes to the good: because that without this consideratiō neither could publique peace and tranquilitie stand, neither any order be kept and retayned. But in the administration of the world, albeit the godly are afflicted, and the wicked escape, yet remaine all things still in good order, and God turneth that inequalitie vnto a good end and purpose.

To

To the third argument it is answered, that God indeed hath adorned man with that excellent gifte of reason, wherby he might not onely surmount all other creatures, but also haue in him selfe a certaine testimonye of the diuine power alwaies present and working in him. For in this respect man is saide to be created after the likenes of God, and to beare the image of God about him. But in such wise did God giue it to the first man, that he put it in his choice and power, to vse the same freely either vnto good or euill. When therfore man turned it vnto euill, and also to his owne destruction, doubtlesse the fault was to be imputed vnto him selfe, who so shamefully abused so great a benefite. Wherfore it followeth not that it had beene better not to haue beene giuen vnto man, then to be giuen with so great discommodities: for it was giuen to a good end, and he might haue vsed it well if he had would: in which behalfe doubtlesse God had aboundantly prouided for man. But after the fall of man, albeit all men are caried more prone ly vnto euill then vnto good, and that there remaineth scarce one little sparke of mans libertie, yet for all that reason abideth still not so farre forth in all respectes depraued and peruerted, but that it is a very euident

dent marke of Gods image, and testifieth that God hath euen still a care of mortall men, according as we may see a number by the guiding therof to be ledde and prepared (after a sorte) vnto good. Moreouer God doth stil gouerne the minde and reason, secretly stirreth them vnto vertue and goodnes, working al in in all: as touching which thing we haue often and many sentences in the Scriptures, and some we haue cited before. It is euident therfore, that God doth prouide for mens matters. Now without any busines may other reasons be answered that are wont to be obiected, of which sorte is this: If God, say they, haue prouided for man in giuing him reason, then for those onely hath he prouided, vpon whom he hath bestowed good reason, which vndoubtedly are very fewe, and almost none at all. But it is an absurd thing to say, that God prouideth onely for some few, neglecting or excluding others: It followeth therfore, that no man is prouided for. We saye that God would indeede prouide indifferentlye for all men, like as he hath indifferently giuen to all men the benefite of reason: but in that some doo vse it better then other some, it consisteth for the most parte in the men thēselues But if they yet proceeding further wil inferre,

that

that euen God him selfe also is to be blamed, who hath giuen reason vnto these, whome he knew would vse the same pœnishlye and peruersly: like as that Phisition is not without faulte, that granteth to his patient wine, and yet knoweth well enough that if he take it without mixture, it will sone turn to his bane and poyson. Yeere the consequence is denied. For albeit God knewe before that man would abuse the benefite of reason, yet was it conuenient in the meane time for Gods goodnes, to decke and adorne man with most large and ample giftes, to the intent that afterward the whole blame might so much the more iustly be laide vpon him, in whose choice it was to vse the commoditie receiued either well or ill. Furthermore considering that God also foreknew, how and by what meanes to succour and prouide for man againe being fallen, and how greatly his glory, power and goodnes ought to be aduaunced and set forth by his restoring againe: considering likewise that God was by no lawe bound vnto man, to keep him from falling: certes he cannot be iudged to haue don either vnwisely or vniustly, in adorning man with reason that was afterward to fall, and in suffring him to slide.

But against these arguments now propounded,

ded, we will set other again much more strong and forceable, proouing the prouidence of God to the intent that if any be offended any way with the former, the same may haue reasons fetched euen from nature it selfe, by the which they may againe strengthen and confirm their mindes, for although the Scripture ought to bee of such accquunt wᵗ all men, that loke what the same hath once pronounced, should be receiued with all diligence: yet notwithstanding either by reason of the aduersaries, that imbrace not the Scripture: or for ẏ weakes sake, whose reason euermore still strugleth & striueth, neither willingly submitteth it self to the authoritie of the word: It is profitable some-times to bring forth ẏ arguments of reason, not verily to the end that by them that which is expressed in ẏ word of God should be confirmed, but to the intent that they should serue and waite vpon Gods word. For otherwise in very deede they are not to be receiued. Let this therfore be the first reason.

1 If there be a God, it is necessary and requisite that he be occupied, and that truly about somwhat very excellent and worthy of God. But there is nothing more excellent and more beseeming vnto God, then to gouerne ẏ world which himself hath created. Therfore ẏ world

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is ruled by Gods prouidence.

2 If the world be not gouerned by God, the by some other thing that is endued w a greater force and wisdome, whatsoeuer a man list to imagine it to bee. But there is no such thing to be found, that is either more mighty or more wise then God, for otherwise God should not be almighty and most wise. Therfore is the world gouerned by God himselfe.

3 If God in no wise gouerneth all thinges, then it is either because he knoweth not how, or because he cãnot, or because he wil not. But neither of these is to be spoken of God. Therfore God regardeth and disposeth all thinges. That he knoweth not how, how can it agree vnto him that is the soueraigne truthe, wherby he seeth and perceiueth whatsoeuer is any where to be found, & from which also al knowledge and vnderstanding floweth vnto men? That he cannot, is as false as the other, forsomuch as he is the highest power, wherby he accomplisheth whatsoeuer hee will. And that he will not, it must of necessitie be furthest off from him, which is ỹ soueraigne goodnes it self. But if he could saue any thing, and did neglect it, then doubtles he should worthily be spoyled of the title and dignitie of the soueraigne good. And this argument is very forceable, prouing

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of necessitie the prouidence of God.

4 We see a moste beautifull and perpetuall order of all things amongst themselues, but especially of the Sunne, the Moone, the Starres: we see the appointed times and seasons of the yeere to follow successiuely one after another: we see other such like thinges alwaies to come to passe moste decently throughout the whole world, by the which there redoundeth an incomparable cõmoditie and benefite to all mankinde. Therfore the worlde is gouerned by Gods prouidence.

5 In the Elements (as they call them) this order is obserued, that by the course and interchangeablenes of them, the nature of the world is continued: likewise in the earth and in all those thinges that come of the earth, as by an euerlasting order and for an infinite space of time are procreated Trees, Fruites, Mines, Beastes &c. and that truly so comely, and so profitable are all these thinges disposed and set in order, that better or more wisely they could not be. Wherfore God gouerneth the world, yea and ruleth these inferior things by his prouidence.

6 If we loke vpon thinges most worthy of admiration as well in the nature of celestiall bodies, as also in terrestriall, but cheefly on the

creatures, amongſt which there are very ma-
ny brute beaſtes found adorned with a certain
imperceiueable force of nature ſecretly wor-
king in them: yet man, aſwel for the excellent
powers of the ſoule, as alſo for the ineſtima-
ble frame and feature of the body, doth eaſely
paſſe and ſurmount all other, and therfore is
called not vnworthily, microcoſmos, a little
world: theſe thinges I ſay, if we more nerly
conſider and looke into, doubtleſſe our ſences
muſt either be very ſenceleſſe and ſottiſh, or els
they will enforce vs to confeſſe, that with a
certaine ſoueraign prouidence (ſuch as cannot
be perceiued but in God alone) the world with
all and ſingular the parts therof is vnceſſant-
ly gouerned and preſerued.

7 The experience of great and mightie ſuc-
ceſſes, eſpecially in heroicall perſonages, which
contrary to the hope and expectation of all men
haue accompliſhed thoſe thinges that euery
man iudged to be farr aboue humane ſtrength
and abilitie, (of which ſorte many thinges are
reported of Alexander, Iulius Cæſar, and o-
thers) doth plainly proue, that there was pre-
ſent with them a certain diuine power, & ther-
fore that all things among men come to paſſe
by Gods ordinance. Which thing ſæmeth to
haue moued the Poets to attribute vnto wor-

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thy men Gods for their parents or defenders.
8 The common consent of all men, naturally engrafted in them, whereby they are wont to aske and looke for all good things from God: further the tone and likement of rites belonging to the worship of God, semblably ingenerate in all men, do manifestlye proue that men cannot otherwise thinke and be perswaded, but that God regardeth our affaires, heareth our requestes, sendeth bothe prosperitie & aduersitie, and to be short, hath a care of all our matters and proceedings whatsoeuer.

And therupon it appeareth it came to passe that Plinie somewhat rondely entreating of Gods prouidence, shamefully ouershot & spake against him self: for when he had saide that it was a thing ridiculous, that the cheif and soueraigne thinge whatsoeuer it were shoulde haue a care of mens matters, hee added not long after: that it was to be beleeued by the vse and experience of mans lyfe, that ỹ Gods had a care of mens matters. Which truelyare contrary one vnto an othe, vnlesse wee so take it, that by that cheif and souereigne thing is vnderstanded God regarding onely thinges heauenly, as Aristotle imagined: and by the Goddes to be ment many and diuers inferior powers as substitutes, vnto whome it belongeth

eth to care for these thinges here belowe.

But hetherto to proue the prouidence of God, and to open what it is, I feare least it may seeme ouer much.

Wherein the Prouidence of God differeth from his foreknowledge, Predestination, and wisdome: and that Gods prouidence is not only vniuersall, but also particular. *Chap. 3.*

NOw the matter requireth that we declare more at large what this Prouidence is, and how farre the force therof extendeth. But before wee do that, it is requisite to shewe wherin Gods prouidence differeth from the foreknowledge, Predestination and wisdom of God: least in proceading wee rashly confound the properties that belong vnto them: For why? wee haue not to determine alike of these thinges, although in many points they may seeme to agree togither.

Predestination properly is the euerlasting decree of God, wherin he hath determined w̄ himself, what shal becõe of euery man as touching either eternall saluation or damnation, for so did God also before the foundations of the world were laid decree that among men

Peeter

Peeter should be saued, and Iudas destroyed: & so likewise of euery one, whether they were to be saued or damned according to that saying of Paule *Ephes.* 1. He hath chosen vs in him, before the foundations of the World, that wee should be holy, and vnreproueable before him through loue: who hath predestinate vs, to be adopted into children through Iesus Christe in him self, according to the good pleasure of his wil. And as touching ẏ signes or marks & also effects of predestinatiõ, wee haue some things written *Rom.* 8. For those which he knew before, he also predestinate (or preordeyned) to be made like to the Image of his sõne, that he might be the first borne among many brethere. Moreouer whome he predestinated, them also hee called: and whome hee called, them also hee iustified: and whome he iustified, them also he glorified.

Now, Foreknowledge is that, wherby all things aswel forepast, as to come are by them selues knowen vnto God, and that in such sort as though they were present and before his eyes. For God foreknoweth all thinges, not verely as foreseeing onely what shall become hereafter of this or that, as men sometime are said to foreknowe certaine thinges, or at the least presume as though they foreknew them:

neither yet as one conceiuing a naked fourme or figure onely in his mynde, like as there is wont to wander in our imaginations, a certaine shape and image of those thinges which either wee haue seene before, or looke to see afterward: but viewing and beholding al things whether they bee past or to come, as though they were present, and that truely with singular certaintie and moste perfit knowledge. Wherfore also it is rather called Foreknowledge then Foresight. For why: in God there cannot be seene or discerned any proportion of the time past or to come (for he surmounteth all times, beeing him self set farre aboue all measure and quantitie of time) wherfore it is necessarie that wee conclude, that all thinges are knowen vnto him as though they were present: and further that no new or straunge thing happeneth vnto him, when the thinges which hee foreknewe come to passe: as who should say, hee then receiued the knowledge, of those thinges, of which before he had onely the foreknowledge, according as we are wont to say of a man: but we must auouch al and the whole Foreknowledge to be in God simply as knowledge, like as Augustine wittily writeth to Simplicianus Booke 2. Quest. 2. And albeit Cicero doth deny the Foreknowledge of God

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in his second book of Diuination, where disputing with his brother Quintus he laboureth to take away all foresight or fore-iudgement of things to come as wel from God as from men: that maketh no great matter. Ye truely is contrary to him selfe, who after that he had in one place very grauely determined of prouidence, héer he most childishly denieth foreknowledge, when as that without this can by no meanes be vnderstood in God. But he that coueteth to knowe more against this vanitie of Cicero, let him read Augustine de Ciuitate Dei. Lib. 5. Cap. 9. throughout which Chapter there is a very apte disputation set downe as touching this whole matter.

But Wisdome, wherby God is said oftentimes in ỹ scriptures to haue created & to gouern al things, is taken to be a certaine power more largely stretching it self, wherby he foreknoweth, predestinateth, and prouideth or administrateth all things rightly and ordinarily to his own glory, to our profit, and the vtilitie and ornament of all things created: and is said to do all thinges wisely.

And that we may contract all thinges into a summe, predestination is occupied chefely about the eternall saluation and damnation of men, which is to follow after this life: prouidence

dence is occupied in ỹ administration of those thinges which by an euerlasting and infallible succession come to passe, throughout the whole worlde, and through the whole life of men. Predestination tendeth directlye to the last end: prouidence directeth the meanes that belong ther-unto. Foreknowledge doth nothing els, then most aduisedlye consider all thinges that are to come, passe, and present: Finallye, wisdome may be weighed as a certaine seuerall facultie and most largely spreading it self, usually applyed unto all thinges that GOD doth. Predestination cannot be without foreknowledge, but fore-knowledge may well be without Predestination. Prouidence also is not without fore-knowledge, neuertheless fore-knowledge may stand againe without prouidence. But without wisdome, neither fore-knowledge, nor predestination, nor prouidence, no nor any thing els that God doth, can stand or consist. Therfore, that predestination, fore-knowledge, and wisdome do differ one from another, and also from prouidence, it is hereby plaine and euident.

Furthermore these thinges beeing thus declared, a waye is after a sorte opened to enquire, what maner of thing Gods prouidence is, what it doth? what power it is of,

of, and how it is occupied in the administration of all thinges: But we wil alleadge in this behalfe the diuers opinions also of the Philosophers, to the intent it may appeare how manye reason euen heer likewise in examining of prouidence hath vnhappily bewrayed her blindenes: then next, the iudgementes of those that haue imbraced our religion, and what thinges especially are to be followed.

Some Philosophers there be that haue thrust prouidence into too narrow a rome, allowing in deede that God loketh downe vpon all things from aboue, and further graunting that there is an infinite power adioined, whereby many thinges do on euery side come wonderfully to passe: but the full power and authoritie and daily administration of thinges, or to speake more grossely, the very handling and ordering of matters they haue seperated from him, appointing all these offices vnto other inferiour Gods or potestates, I know not to whome, vnto whose gouernement and direction all things that heere are accomplished, ought to be ascribed. But this what is it els, then with Epicurus to imagine a certaine fantasticall God, vnto whome the glorious title of prouidence is giuen, but the thing it self vterly taken away? It is indeede graunted by this

this meanes that there is in God knowledge or foresight, but such as in no wise intermedleth it selfe with the doing of thinges: there is graunted also vnto him power, but such as is idle, and in very deede vtterlye impotent. Which things sith they are very farre off from God, certes against these men as those that deny principles, we haue not to dispute.

2 Other some, of whose number is Aristotle with his followers, haue somewhat more largely stretched the compasse of Gods prouidence, although enclosed yt in certaine limits, attributing (as who saith) vnto it ẏ administration of supernall and celestiall thinges, which are next to ẏ house of God, which house all men acknowledge to be heauen: but that hee should passe any further, descending to thinges belowe, where he might peruse and set in order the earth and earthly things, that they suppose to be vnbeseeming so great a maiestie. In the meane season they iudged these thinges to be gouerned of the heauen and of the starres, and also of the partes next adioyning vnto them, in which they suspected a certaine secret power and vertue to be, which they named destinie and a necessarye connexion of all causes and effects togither. For they imagined, first a certaine most large and am-

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ple vertue to be conueighed from the diuine nature by one and the selfe-same simple motion into the thinges which are next vnto it, that is to saye the heauens: then from these likewise to flowe a new force and vertue vnto those thinges which immediatlye follow, and so forth on by a long course and order euen vnto the lowest, so long and so farre forth as all thinges feele in themselues any parte of the diuine mouing. The matter may be made more cleere by a similitude. If a man take and drawe the firste linke or ring of a chayne that is rolled together and laide vpon an heape, it is necessary that euē forthwith the second link also should be moued, and so forth all the rest, vntill the whole chaine dw follow whither soeuer he will: so iudge they Gods prouidence to deale in the administration of thinges, firste forsoth in working vpon heauenlye thinges next adioyning, and then in passing by many thinges set betweene, to come by little and little euen vnto the lower also. But if a man demaund of them, why God moueth not by like reason all inferior thinges also: they answer, that it is not seemelye euen for Kinges themselues, to knowe and vnderstand all thinges: neither meete to be spoken, that God should paus the charge of such labours committed vnto

vnto him, as a vile slaue or scullion in a Princes Court would scarse vndertake to do. But we also say, that for him that ruleth and coueteth to order all things aright, it is not only not vnseemely, but also dangerous, to neglect wittingly euen the least thyngs that make to that purpose. Wherfore this reason may serue, to proue also that some things do seem fit for Gods prouidence, though the iudgement of diuine matters should be drawen from thynges humane, though God could not stretch forth his power further then to the next heauens, though such a knitting togither of all the partes of the world could be proued: and to be short, though it could be tried that God abhorreth small and feble things as one that were either proud or peeuish.

3 From these differeth not much the opinion of others which haue likewise subiected to the prouidence of God all incorruptible thinges, that is to say heauenly and elementary, then also thinges corruptible, but not all after one manner, as of which they supposed onely the kindes, but not the particulars to be preserued by Gods prouidence. But further they made exception of man, by reason of his excellency from this common laive of corruptible thinges, whom they affirmed to be ruled

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and gouerned of God by a speciall and peculiar care. In this opinion were certaine men endued with the Iewes Philosophie, especially Rabbi Mose, (moued as I take it) to except man by those places of Scripture, which do most plainely testifie, that the holye Fathers were in all their iourneyes, peregrinations, warres, marriages, prouision of thinges necessary, singularlye holpen of God, and adorned with happy successes.

4 Plato, as Gregory Nissene reporteth, hath otherwise yet deuided the functions of prouidence. For first he hath fourmed a certain prouidence of the high or soueraigne God, wherby he occupyed in gouerning of things heauenly and inferiorall, and further also in the vniuersall administration of the principall partes of the whole worlde, to the intent that the kindes and specialties of thinges might by an euerlasting order and succession be maintained and preserued If Plato had stayd here, this opinion might haue seemed tollerable, as agreeing with those that haue attributed vnto God an vniuersall prouidence. But he as one distrusting the power of God, or as though he feared that God would be angry, if in case the charge also of small and trifling thinges should be committed vnto him: framed a certaine

taine second prouidence, intentiuely occupied euen about all seuerall and particular things, which are ingendred throughout this whole world. This charge and function he tok to be assigned to certaine inferior Gods, gouerning especially the motions of the celestiall bodies, and then pouring a conuenient force into all inferior thinges. By meanes wherof it came to passe, that the blinde antiquitie feigned many Gods, whom they called Tutelares, preferring Saturne to Corne sowing, Mercury to Marchandize, some ouer the waters, other some (to be short) ouer other things. As touching which gouernment of inferior and select Gods in the world, thou maist finde some things in Augustine de Ciuitate Dei. libr. 7. chap. 2. 3. Last of all he established also a third prouidence, occupied in ruling of men and their actions, assigned againe vnto other Gods, whom the Greeks called Dęmones, and of their office, diopous, that is to say orderers or ouerseers, and our men Angels and familiar Spirites. Wher-upon preuailed an opinion with all men, ỳ vnto euery man immediatly after his birth is assigned of god a good Angell, which gouerneth his actions, helpeth him with secret suggestions of counsell and aduice, and to conclude) directeth all things to a good end

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and purpose. Many thinges there are extant in the olde writers, touching the familiar spirite of Socrates & likewise of Pythagoras. But how much this doctrine of Plato strayeth from the trueth euery man though we holde our peace can iudge, if by none other matter, yet at least by inducing the pluralitie of Gods.

5 I come now to those that haue imbraced our religion, whom also it is euident to haue iudged of prouidence not after one and the selfesame manner. The most of them indeede do willingly attribute vnto God the gouernement of things, but if we lok more nerly into the matter, it wil appeere to be only yet confused & out of order. For albeit they graunt the whole worlde with al and singular the partes therof to be by a generall motion sturred and gouerned of God: Yet notwithstanding they attribute vnto euery creature his peculiar strength and libertie in certaine actions, as though that euery one were not peculiarly gouerned and directed of God. They acknowledg that all creatures are moued at haphazard, and that man is caried whither soeuer he luteth after the libertie of his owne will: No otherwise then if God should haue a sufficient share giuen him, in that he formed in his creatures certaine organs or instrumentes (of

which

which sorte in man are the minde, reason, will, and such like powers) which in deede might according to the inclination of their nature take the beginning of their moouing from God: but further Gods power might not stretch it selfe. Therefore this prouidence they called vniuersall, wherein truelye the power of God doth trimlye appeare poured abroad into all creatures, but not by a continuall dispensation and administration. And they were moued thus to determine, by a desire they had of preserving the libertie of mans will so greatly praised and commended of many: and further, because they would by this meanes auoide an inconuenience, to witte, least God should be counted the author of sinne in men. for which causes many and the same great learned men haue vnto these thinges giuen their consent.

6 Some againe haue confessed that all the actions of men whatsouer are especiallye gouerned of God, but yet onely of the godly sorte, and so far forth as they labour to a good end. These, in asmuch as their purpose is holy, they say, are diligently holpen of God, so as they may accomplish that which they haue conceiued in their minde, and that God turneth away whatsoeuer might be a let or hinderance

vnto

vnto them. In which respect God promised in the olde testament that he would be a God especially vnto some, that is to say, their gouerner, patron and defender. But this opinion semeth to detract the praise of goodnes from God, as though he were not alike desirous of the saluation of all men, or as though he fauoured some, and enuied other some, besides it diminisheth ỹ power of God, as if he were not able to induce euill men vnto goodnes, or to vse them to the performance of some good thing: to conclude, it semeth to slaunder God with the note of iniustice, as though forsoth he dealt not vprightly, in that he leaueth sometimes the wicked to their owne peruerse will, and withdraweth his helping hand from them.

Wherfore now we will reckon vp the last opinion, which we our selues also imbrace, and desire to be receiued of all men. That is this, that Gods prouidence gouerneth the worlde and all the things therin conteyned, and that truely in such sort, as by an appointed order he administreth euery thing, yea euen those that are estéemed least, and also directeth the actions of euery thing to their appointed end. Wherupon we name it the speciall or peculiar proudence of God, and we

mouch it so much the more diligently, by how much it is more cleerely inculked in euery leafe of the holy Scripture: by how much also it is more applied to illustrate and set forth the power, goodnes, and righteousnes of God: and to be short by how much it bringeth more weight and importance to the comforting and confirming of our mindes in all doubtes, streightes and dangers. For why? I suppose no man can in such sort be afflicted with troubles, but that he may by this knowledge of the particular prouidence of God, abundantly reape and receiue, wherewith to satisfie his wayward and vnquiet conscience, and wherwith to represse all the assaults and occasions of impacience.

And albeit we haue before, where we defined prouidence, shewed it after a sort to be such, yet seemeth it good still to confirme the same with many more eudent arguments. And first forsoth the waightiest testimonies were to be drawen out of the Scriptures: but because we haue before set downe not a fewe, wherby we haue proued and made plain, that God hath a speciall care of all mens matters and actions belonging as wel to the minde as body, so farre forth that he guideth, moueth and aduanceth, the iudgementes, willes, enterprises

terprizes, and endeuours of men, whither they be good or euill, vnto what parte or purpose soeuer it pleaseth him: wherby moreouer we haue declared, that euen those thinges that are farre beneath the state and condition of men, as most vile and abiect creatures, are gouerned by Gods dispensation and ordinarye assignement, not only in generall, but also in particular: it is not needfull we should spend the time either in repeating of them, or in searching out of new. Onely this I will say, that it is meruailous, how in so great light of the Scripture some should be so blinde, as not to see Gods peculiar prouidence, or being seene not to acknowledge it. Doubtlesse the fathers haue not slenderly auouched it: of whome we will alleadge some certaine sentences, to the intent wee maye by some meanes satisfie froward wittes, which carpe and condemne euery thing, that they heare pronounced by men of their owne age.

Origen writing against *Celsus* booke 4. saith: As the husbandman according to the diuersitie of the times of the yeere doth sundry works of husbandry, and is occupied either in tilling the earth, or in purging the weedes that growe vp in it: so likewise dooth God dispose and moderate all times as it were certaine yeeres (that I

may so speake) heerby executing euery thing in speciall, that the regarde of the whole requireth in generall, so as these thinges beeing by themselues only (as it is in trueth) most apparantly and eftsones comprehended, he directeth to their end. Semblably in his Commentaries vpon the Epistle to the *Romans*. on these wordes Chap. 1. I haue oftentimes purposed to come vnto you but haue beene letted hetherto: he sheweth that God gouerneth by his prouidence all the actions and enterprises of men. Againe in his 1. Book of Commentaries vpon *Iob*. he enterpreteth those vsuall phrases of Scripture which sound, that God speaketh to the deuill, to the firmament, to the gourd, to the morning wynde, to the fiery or burning breath: to signifie nothing els, then that all these thinges are by the secret power and prouidence of the creator turned and moued hither and thither according to his will and pleasure, and do at all times the commaundementes of God.

Gregory Nazanzen in his *Apologetico*, According, saith he, as in mans body some members there be that rule the body, and gouerne all the motions therof, other some that are ruled & yeeld obedience to the gouerners: so likewise in the church hath God established such a lawe of

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equitie, as thereby through his diuine prouidence he disposeth & ordereth all things, yea & moderateth matters in such sort, that he hath ordeyned some to be ruled and gouerned, other some he hath giuen to be pastors and teachers. But the saide *Gregory* doth intreate yet more clerely of the same matter in that most learned Oration of his, which he made touching the care of the poor, and enuaieth very gravely against those that would not allowe prouidence to stretche vnto vs and to these inferior thinges: and teacheth in many wordes, that what thinges soeuer do happen vnto vs in this life, whither they be prosperitie or aduersitie, riches or pouertie, sickness or health, are sent by the determinate purpose of Gods prouidence, howsoeuer it be vnknowne vnto vs.

Chrisostome a very graue and holy author, as well in other places as also especiallye in that booke which he entituled of Gods prouidence to *Stargirius* the Monke, saith plainelye in this wise: That God hath a care not onelye generally of all thinges, but also speciallye of euery one, thou maist heare him saying: It is not the will of my heauenly Father, that one of these little ones should perrish: speaking of them that beleeue in him. He is indeed desirous that those also which beleeue not, should be saued

ued,& be changed into a better ſtate,& beleeue as *Paule* ſaith: who would haue all men to be ſaued,and come to the knowledge of the truth, And he him ſelfe ſaith to the Iewes: I came not to call the righteous,but ſinners to repentance. and I wil haue mercy,and not ſacrifice.But now if after the fruition of ſo great care and prouidence they wil not become better,nor acknowledge the trueth,yet he leaueth them not ſo for all that: but for as much as they haue willingly deprived themſelues of the participation of eternall life,he yet at the leaſt giueth vnto them all the benefites of this life, making his Sunne to ſhine vpon the good and vpon the euill, and rayning vpon the iuſt and vniuſt, yea and miniſtring other thinges that belong to the courſe of this preſent life. But if he prouideth for his enemies alſo with ſo great care and prouidence, how ſhall he neglect his faithfull ones, & thoſe that ſerue him with their whole hart? No,no,he will not doo it, but he cheefely fauoureth and embraceth theſe in all thinges. For euen the heares of your head(ſaith he)are all numbred. **Loe he manifeſtly affirmeth and proueth that God careth as well for the wicked as for the good, & that euery one do receiue dayly large benefites from the prouidence of God.**

Now Auguſtine in very many places commendeth

mendeth and setteth forth in like maner the largenes of Gods prouidence. In his first book of Order, he hath a number of thinges agreeable to this present purpose, whē as throughout that whole worke he laboureth cheefely to this end, to teache that all thinges are administred most dulye and orderlye by the prouidence of God in this worlde, albeit many thinges appeare to be disorderly donn in mens matters. Again writing vpon Genesis *ad literam*. Book 5. Chap. 20. 21. he commendeth Gods prouidence for that the father, as christ saith *Iohn 5.* worketh vntill this time, and as it is 1. *Corinth.* 15, vnto euery seede he giueth a body at his pleasure, to euery seede his own body, for that also he moueth euery creture continually by his secret power: and because according to the *Psal.* 140. the fire, haile, snowe, yce, stormy windes and tempestes, do the will of God: to be short for that he clotheth the Lillies and grasse of the feelde, and gouerneth not only this vniuersall part of the worlde, deputed to thinges mortall and corruptible, but also the most vile & abiect parcels of the same corruptible thinges. The saide father expounding Psal. 103. where it is saide. That God bringeth forth fodder for the cattell, & hearbs for the vse of men, taketh occasion to com-

mend Gods prouidence, and amongst other arguments propoundeth also that most graue and weighty one, which Christ *Math. 10.* vseth where he saith, that the Father hath respect to a cup of colde water giuen to one of the least (of his Disciples) and not only hath respect, but also bountifullye rewardeth it. But vpon those woordes also of the *Psal. 148.* Fire and haile, snow and vapours, and stormy windes that fulfill his woord, he proueth at large, that euen the least and vilest thinges that be, as ỹ members of a Flea or Gnatte, are not onlye firste formed of God, but also fashioned without ceassing, and stirred with a conuenient motion. Further in his book 12. Chap. 4. de ciuitate Dei. he willeth vs to consider with great aduisement, euen those thinges that we iudge to be blamed as faultie & hurtfull in creatures corruptible and voide of all sence, and to loke narrowly vpon the secret power of Gods prouidence in them. And in the 10. book & 14. chap. of the same woork, he hath these woordes. All thinges that either Angels or men can perfourm vnto men, are only and altogither in the power of the Almighty: whosoeuer beleeueth not this, is madde. Certainly *Plotinus* the *Platonist* disputing of prouidence saith, that it reacheth from the highest God, whose beauty is vnspe-

kable and past all vnderstanding, euen vnto these earthlye thinges heere belowe, and he proueth it by a similitude taken of the beauty of leaues and flowers: all which thinges, as vile and most quickly perrishing, cannot (saith he) retaine the most comely features of their formes and fashions, vnlesse they were there formed and made, where that incomprehensible and vnchangeable beautye hauing all thinges abideth and continueth. This the Lord Iesus sheweth there, where he saith: Consider the lillies of the feeld, how they grow they labour not neither doo they spinne, and yet I say vnto you, that euen *Salomon* in all his royaltie was not clothed, like one of these. Wherfore if god so clothe the grasse of the feeld which though it stand to day, is to morrow cast into the furnasse, shall he not doo much more vnto you, O yee of little faith? which woordes of Augustins we thought good euen for this cause to note, that also by the testimonie of *Plotinus* the *Platonicall* philosopher they might be conuinced, whosoeuer they be that doo hardly admitte particular prouidence. What therfore which this *Gentile* could finde the meanes to drawe not only out of the puddels of his maister *Plato*, in which the selfesame confession touching particular prouidence is found very

very clérely expressed, and chéefely in his book of Lawes the 10. againe in his Epinonio, that is to say an appendix of lawes, (whence vndoubtedly euen Proclus also drew his opinion in all respectes like and semblable in the books which he wrote of prouidence) but also out of the fountaines of holye Scripture, as of whome the fame goeth (by the report of Theodoretus) that he was sometime an hearer of our olde father Origen in the schole of Alexandria, and tasted the secret misteries of our learning: that I say which this Gentile hath put in writing as touching Gods prouidence, let vs not be ashamed to imbrace: but rather let vs be ashamed on the other side, if we be slack to follow and endeuer to that knowledg vnto which he easily mounted and ascended.

It would be conueniét by examples drawen out of the bookes of holy Scripture to haue this thing confirmed more at large, to witte, that the Lord worketh vpon men and vpon all thinges created by his determinate counsell & present administration: but these things for this time I suppose to be sufficient.

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The obiections against particular prouidence confuted, where also is entreated of fortune fate, destinie, end or haphazard. *Chap. 4.*

BVt now let vs see what it is that stayeth some men or what they are able at length to pretend, wherby they should not with vs graunt this particular prouidence, where through as well all the counsailes, studies, enterprises, and actions of men are ruled and gouerned, as also the powers, and operations of inferiour creatures ordered and directed.

And it is to be thought, they are moued most cheefely with these reasons. First, that seemeth by this assertion of particular prouidence, that the freedome of mans wil is vtterly subuerted, and man made like vnto a senceless block, that cannot do any thing of him selfe, no not so much as moue, but whither the Lord driueth him.

2 Where if so great weaknes and imbecilitie of man be graunted, and on the other side so great power and authoritie of prouidence as to worke and do all thinges, it appeareth now that sinne also, if any be committed by man, must be imputed to God him selfe: which truely once to conceiue in the minde, were a hainous offence.

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By this meanes are excluded vniuersally all second causes: wherof notwithstanding that some regard is to be had, there is no man but willingly graunteth.

Moreouer there arise also other waighty questions, and very troublesome doubts. For by establishing of this particular prouidence, there seemeth againe to be induced and established the *Stoikes* fate or desteny: further that all casuall thinges are ouerthrowne, and such as by an vsuall custome, are saide to happen by chaunce: againe that *contingens* or haphazard is taken away, in defence notwithstanding wherof there be excellent diuines that do yet at this day labour with great consent.

For these causes I suppose, and the same doubtlesse not slender but meruailous perplexed, it appeare the that a number are moued to yeeld vnto those that allowe only vniuersall prouidence, which it seemeth expedient to defend; least they should be inforced to graunt so many inconueniences & absurdities, as we haue now rehearsed.

It shall therfore be our part and duety, if at least we couet to haue speciall or particular prouidence remaine safe and inuiolate, to entreat of al these thinges, and so farre forth as we may and necessitie shall require, declare

that

that those thinges hurt either not at all, or els not so much, as some do suppose.

Wherfore as touching that first reasone concerning the libertie of our will, we will conclude the matter in a short summe. As oft as there is any question made of the power of our will, they are wont so to distinguish mens actions, that some are said to be of thinges spiritual and internall, which namely belong to God and his kingdome, and to the saluation of soules: and some of thinges earthly or externall, which do appertaine to the common course of this life, and without the which the same can by no meanes be passed ouer.

To be short, some haue appointed meane or middle actions. In euery of these what man is able to do, we will briefly consider.

Therfore in spirituall or internall actions, which are occupied about the knowledge of God and of his will towardes vs, also about the ordering of our life aunswerable to suche knowledge, there is no man but confesseth that man is able to do nothing by his owne naturall strength: but if so be he do any thing in this behalfe, that it ought to be ascribed to the holy Ghoste, who in the regenerate worketh effectualy, by enclining, gouerning and directing their mindes and willes vnto those thinges,

thinges, that may be pleasing and acceptable vnto God. This doctrin is throughly and euery where approued in the holy Scriptures.

Hiere. 21. I know Lord, that it is not in man to guide his owne way, nor in the sonne of man to direct his steppes. *Hiere, 30.* I will dispose him, and he shall come vnto me: for who is he that hath made his harte so willinge, that he can come vnto me? saith the Lord. *Psal. 36.* It is the Lord that must direct the steppes of man.

Psal. 119. Incline my hart vnto thy testimonies, and not vnto couetousnes. Turne awaye mine eyes, least they beholde vanitie. &c.

Many thinges to the same effecte are further noted in the said Psalme. *Iohn. 3.* A man can receiue nothing except it be giuen him from Heauen. *Iohn 6.* No man commeth to me, except my Father drawe him. *Iohn. 15.* without me ye can doo nothing. *1. Corinth. 2.* The naturall man perceiueth not the thinges that belong to the spirit of God. *2. Corinth. 3.* We are not able of our selues to thinke any thing as of our selues: but if we be able to doo any thing, it commeth of God, who hath made vs able ministers of the newe Testament. To be short immumerable are the places that confirme this doctrine, and none of those whome the Church acknowledgeth for diuines, haue euer at any time

time taught otherwise, except peraduenture that the *Pelagians* or their followers haue attempted something differing from it.

Now in earthlye or externall actions, of which sorte are the exercises of politique and housholde affaires, of the liberall artes likewise and handycrafts, howsoeuer a man may seeme to be able of himselfe to do any thinge, and after his owne fancy & likement to bring it to passe, yet notwithstanding, all men do graunt this againe, that he is ofte times letted and hindred in this behalfe, whether it be of God, or of the deuil (whome God vseth euer and anon as his minister and instrument) or of his owne reason and iudgement, which is very much blinded, and causeth him oft times to stumble, so as he preferreth euill thinges before the good. Hence it commeth to passe by Gods disposition, that some magistrate doth one while gouerne the Commonweale as becommeth him, and an other while the same chaungeth his purposes, or els peraduenture, some wicked and vngodly Tirant succeedeth him in his place. According to that of the *Prouerb. 21.* As the riuers of waters, so is the Kings harte directed by the hand of the Lord, and he enclyneth it whether soeuer he will.

Iob. 34. The Lord setteth vp the hypocrite to

reigne,

reigne, because of the snares of the people.
Proverb. 16. A diuine sentence is in the lips of the King, therfore his mouth shall not transgresse in iudgement. A true weight and balance are the iudgement of the Lord, and all the weightes of the bagge are his woork. In the same Chapter: The Lord hath made all thinges for his owne sake, yea euen the wicked for the day of euill. Loe, that the Maiestrate dealeth wickedly, that the Subiects deale vngodly, it commeth so to passe by the Lordes ordinance.
That riches, wife, children, contractes or bargaines, knowledge of artes and sciences, the vse or abuse of ỹ same, that al these thinges (I say) do succeed or not succeed after the only will and pleasure of God, it is more manifest then that it needeth by heaping vp of witnesses to be proued.
Finally if we loke into meane or middle actions, such namelye as tende both to a good and euill end, and are don of all indifferently as well good as bad: euen heere also nothinge commeth to passe, be it right or wrong, but so farre forth as it seemeth good vnto the Lord to dispose it. The minde, body, members and whatsoeuer els is necessary to the doing or accomplishing of any thing, is especially moued by the Lord him selfe. It seemeth a matter of no

no great waight, to speak, to lift vp the hand, to holde vp the foot, to eate, to drinck, to stand, to sitte, to goe any whither or not to goe: and yet euen these things the Lord disposeth in all men, neither can we do any one of them, but by his inclination and direction. *Pro. 16.* It is in man to prepare the hart, but the answere of the tung commeth of the Lord. *Act. 17.* By him we liue, moue, and haue our being. Wherefore euen in these actions also the attemptes and enterprises of men are seen oftentimes to be letted and hindered, and that by God himselfe. What seemeth to be of lesse account, the in ciuill matters to ioyne thy self in company with this man or with that? And yet *1. Sam. 10.* They only follow Saule, whose hartes the Lord had touched, as for the wicked men they could not follow him. Euery man thinketh it an easie matter either to sit still, or to rise vp: but *Hely* could not sit so still, but ỳ he fell out of his seate, brake his neck and died, because the Lord had so ordained it to come to passe before. *1. Samu. 4.* To stretch out or pluck in the arme, to speake wordes likewise & preach vnto any, no man would iudge but that it were very free and left to euery mans choice: and yet for all that was *Ieroboam* letted that he could not pull back his arme: *1. King. 13.*

Herode was forbidden to hold the people any longer with talke. *Act.12.* Whilste he was sodainly stricken by the Angel. Neither is there cause why any man should alleadg, that these thinges ought to be considered as miraculous and more then ordinarye, when as all these thinges do teach and enstruct vs also abundantly touching the ordinarye dispensation of God, and further do most gravely admonishe vs, that in all our actions which we take in hand, we should alwaies haue the Maiestie and power of Gods prouidence before our eyes. What shall we say to this that we read euen the elect also to haue beene stayed from their godly purpose, and that by the Lord himselfe? *Paule* had oftentimes purposed to visite the *Romanes*. and was letted. *Rom.1.* The same. *Act.16* prepared with his companions to goe into *Bithynia*, but he was not suffered by the spirite. And for the same cause Iames in the 4. Chap. of his Epistle doth wisely teach vs in all our attemptes and purposes, to say, If the Lord will. To conclude, neither in spiritual or internall actions, neither in corporal or external, neither in mean or middle can we do any thing at all, but so farre forth as the Lord by his prouidence doth gouerne and direct vs.

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What then? are we able to do nothing by our owne will? nothing by our owne choyce? Yes, I graunt. Man hath his choice, in man there is a will, as in him also there is reason and iudgement. For who would goe about to take these thinges from him, when as the Scriptures also do propound many thinges touching the will of man, wherby he turneth him selfe one while this way, another while that way? But the matter commeth to this point, that choyce and will of his is very sore wounded, weake and feeble, so as it scarce deserueth so much as the bare name, neither can it proceed further in doing of any thing, then the Lorde prescribeth. Thus then worketh Gods prouidence, and withall worketh mans will. If the prouidence of God hath determined any thing to be done by man, there is mans will also caried to the selfesame thing, applying it self wholy vnto it, and waighting vpon it, no otherwise then the horse, who as the rider turneth the bridle, so doth he turne him selfe into this or that way. Which similitude *Augustine* also vsed, and in my iudgement very aptly. For like as the Rider in very deede ruleth the horse, and neuertheless the horse is he that goeth forward by his own motion: euen so God directeth man also, and yet neuer

ner the later man doth of his owne will, that which he doth. For why it followeth not, that because the Lord ruleth and moderateth the actions, therfore man worketh not of his owne will: for indeed the very will worketh together with Gods prouidence, yea and such a will is brought forth, as the Lord ordayned before should be. Howbeit in the meane time the will by choice doth not euery where and after the same maner confirm it self to Gods prouidence. For although it be true, that the will by a certaine necessitie doth serue the diuine prouidence, yet doth it not serue it by compulsion: which if we would wisely distinguish from necessitie, many offences and controuersies might easily be taken away: concerning which thing *Augustine* hath said some what in his 3. book and 4. Chap. of Free-will. When therfore Gods prouidence ordaineth good to be don by vs, then hath the wil it selfe also respect vnto good, and is after a sorte inclined thereunto, so long as by the stirring of the holy Ghost (of whome also it is secretlye certified, of the diuine ordinance) it receiueth strength, and proceedeth to the work, and accompliseth it: albeit at the first the will doth hardly agree, and for a time deuiseth waies, how it may kick against it. But where the

Lord

Lord iudgeth not good to be done, there the will likewise is estranged from good, and (as it is alwaies prone vnto euill: *Gen. 8.*) so it runneth freely to that which is naught, yea and feeling (as it were) the bridle somewhat lose, it enterpriseth something which it supposeth to be in it owne power, and so obeying corrupt affections by little and little executeth euill according to it owne desire. Hitherto belong all the places, wherby it is signified, that the Lord him selfe doth harden. *Exod. 4. 7. 10. 11. 14. Rom. 9. Deut. 2. Esa. 63. Iohn. 12.* out of *Esay. 6.* maketh blind, giueth or taketh away the hart, giueth the spirite of slomber, *Rom. 11.* out of *Esay. 6.* deliuereth into a reprobate sence, *Rom. 1.* leadeth into temptation: against the places wherin is declared, that men also do aggrauate and harden their owne hartes, that they will not see, that they will not vnderstand. As in *Exodus* it is often repeated, that the Lord hardened *Pharaos* hart, and by and by also is added the like thing of *Pharao* him selfe. *Pharao* required (saith he) and went againe into his house, neither did he set his hart at all vnto this thing. *Exod. 7.* But more clearly in the 8. of *Exod. Pharao* seeing that he had respit giuen him, hardened his hart and would not heare them. Which workes being there

and in the 9. Chap. repeated, are very worthy to be obserued.

So also *Esa.* 50. The Lord God opened mine eare, and I was not rebellious, neither turned I back. *Iohn.* 1. As many as receiued him, to them he gaue power to be the sonnes of God, euen to them that beleeue in his name. *Iohn.* 7 If a man wil obay his wil, that man shall know of his doctrine. *Math.* 23. *Hierusalem, Hierusalem,* how often would I haue gathered thy children together, euen as the Henne gathereth her Chickens vnder her winges, and thou wouldst not? *Act.* 13. So many beleeued as were ordeined to eternall life, &c.

Therfore not to tarry vpon many places, we are by Gods prouidence lead or drawen to all kinde of actions whatsoeuer, and yet nerthelesse there remaineth a certaine choice or will in vs, which conformeth it selfe to the diuine prouidence, and is obedient euen of necessitie (to wit because it is necessarye that that should be performed which god hath decreed) and yet not by compulsion: so as namely, if it be holpen by the holy ghoste, it inclyneth vnto good: but if it be not holpen, it falleth vnto euill, wherunto it is of it self prone and ready. And so standeth fall (after ỹ minde of the scripture) Gods particular prouidence,

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busily occupied in and about all and singular the actions of men: so also standeth fast mans choice or will, is not in all respectes bond, so not in all respectes sound or free. To this effect hath *Augustine* some thinges in his 2. book and 2.3.4. Chap. of Free-will.

Now this doctrine is profitable, not onlye to put vs in minde, that so ofte as we take in hand to do any thing, we should looke for all power and successe of our doing from ỹ Lord: but also that we should enter into a more diligent account, to conforme our will to Gods will, and alwaies to be carefull, to imbrace that which is good and acceptable vnto God. And this that it may ỹ better come to passe, we must pray continually vnto the Lord with the Prophet, saying: Incline my hart, o Lord, vnto thy testimonies, &c.

Where in the second place it was obiected against particular prouidence, that namely it should seeme thereby to follow, that God is the author of sinne, and that the euill which is cõmitted by man, is to be imputed vnto God, that matter now we haue to consider off.

It cannot be denied, but that this one reason hath great force in it to ỹ abandoning of particular prouidence. And who is he that would not tremble and quake to allow of any

thing (though but in outward shewe) wherby it might appeare that the diuine goodnes should be diminished, and the glorye of God neuer so little defaced? But defaced it must needes be, if we say that he which is the soueraigne good, and that neither will nor can do any thing but good, doth now degenerate frō goodnes, & becommeth ỳ author of sinne. And surely by ỳ assertion of particuler prouidence, and by those places which we lastlye touched to th'establishing of it, expressly declaring that God hardeneth, blindeth, giueth the spirite of slumber, deliuereth into a reprobate sence, leadeth into temptation, &c. It seemeth most clearely that so much is graunted, and mans reason doth ofteseones hereupon, catch matter of cauilling. If it be God, saith it, that hardeneth and maketh blinde, what man is he that can resist Gods will? how may he withdraw he him selfe from that, vnto the which the Lord by his ordinance doth (as ye would say) thrust him forward? But if in case a man cannot chuse but do that which the Lord hath predoordained to be done by him, it must needes follow that he sinneth by the wil of God. Which if it be graunted, then cannot he be called to accompte, or pleaded guiltie, and much lesse be subiect to any paines or punishments for

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the doing of it. For to lay punishement vpon such a one, is euē as much an effect as to draw the innocent into danger, to rage against the guiltlesse, yea and to oppose him selfe against the ordinance and will of God. These thinges therfore least to the great and intollerable offence of many they should be vttered and minister occasion to the wicked to take carnall libertie, and to excuse their owne peruerselues in the sinnes which they dayly committe, it is very requisite to proue, that God is by no meanes the author or cause of sinne.

But how and after what sorte this may be done, it is not so easie a matter to discusse, and especiallye because the places of Scripture before rehearsed do put vs to some busines. Ascouting therfore to auoide so many inconueniences as do seeme hereuppon to follow, first some haue presumed to deminish Gods prouidence, in saying that God doth by no meanes regarde these inferior thinges: for it were a very vnseemely thing, that so great a Maiesty should be entangled with our sinnes and vncleannes. For which cause alls they haue deuized Chaunce-medley or happazard, wherof we will speake also in fitte place. Otherssome haue thought this course to be best, namely, to extol mans will and to make the same most

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franke and free, doing and perfourming with full power and authority, not only euill things but also good, so as it may deserue euen eternall life by it owne proper force and strength.

And therfore that the causes of all actions ought vnto this most franke and free will to be ascribed. But with these men we think it not good to dispute any further, seeing we haue sufficiently declared, both that all these thinges here belowe are cared for of God, and also how farre forth our will is able to worke or do any thing whatsoeuer. Now othersome more religious then the former haue sought out other helpes, and some of them haue referred all those places, (wherby it seemeth to be met that God doth worke together vnto sinne) vnto foreknowledge, saying, that God indeed foresaw and foreknew that men would sinne, but prouided not, that is to saye, disposed by his incomprehensible counsell, that such actions should be done by men. And so seeing foreknowledge alone doth worke nothing at all to the committing of sinne, neither by any meanes enforce it, they thinke that God is abundantlye excused, and farre from beeing the cause of any sinne. Some liked better to vse a distinction, whereby they determine some thinges to be done simplye by the absolute

lute will of God, and some thinges onlye by his permission, and wincking at them (if it be lawfull so to speake.) After the opinion of these men, when it is saide that God hardened *Pharaos* hart, the *Hebrue* phrase is so to be expounded, as that the sence should be, that *Pharao* was in deed hardened not by the effectuall will of God, but only by his permission and sufferance. And as permission hath no blame in it selfe, especiallys where it is not bound of duety to let euill, so that the cause of sinne can by no meanes be laid vpon God. And this reason hath prevailed with a great number. But if in case we consider well of the matter, we shall perceiue that these interpretations as they be farre fetcht, so are they neither necessary, neither can they very well hang togither for as touching foreknowledge first by this reason the force of prouidence is excluded from many thinges, and is pent vp in too narrowe a rome. Secondlye there remaineth yet something, for which God may by wicked reason be accused and found fault with. For if God hath foreseene euill, and not letted it (sith it was in his power to do it) the hath he not done wel, insomuch as he prevented not that in time, which he foresaw should come to passe. And so is God againe made the

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authoz of sinne. For permission doth attribute such an idlenes in a maner vnto God, as *Epicurus* dreamed off. Certes it would be a thing not very semely or commendable in God, when a man attempteth to do any thing by his own naturall inclination, to dissemble the matter in such sorte, as to suffer him to runne headlong into perdition and destruction. For what father could abide to see his little childe heere vnto some certaine danger, and would not by and by helpe him and pluck him from it? Further it is an absurd thing, that God should permit any thing which he would not haue to be doon, as who should say, that any thing could come to passe without his knowledge or against his will. And how shall we knowe ỹ God permitteth a thing, but because he willeth it? How much more truely thẽ may we say, that God dooth simplye will a thing, thẽ permit or suffer it? I know there be some that defend this interpretation of permission by bringing forth certain places of Scripture, as namely these. *Act. 14.* God in times past suffred al the Gentils to walk in their owne waies. Againe *Psal. 81.* My people would not hear my voyce, and *Israell* would none of me. Therefore I gaue them vp into the hardnes of their hart, that they might walke in their owne counsels.

eels. 1. Corinth. 10. God is faithfull, which will not suffer you to be tẽpted aboue your strength But hereby it is not meant, that God doth generally giue ouer vnto themselues, all that are about to fall into sinne, but rather that he doth then in deede sometimes forsake the wicked and suffer them to perrish with their owne deuises, when after sundry and often admonitions they will not be brought to repent: or that he doth now & then leaue euen the godly also to the deuill for a time to be tryed with diuers troubles and temptations. Which thing that it commeth to passe by the singular prouidence of God, and by his iust iudgement, it is in it selfe cleere and manifest. And these thinges are so farre off from beeing donn without the determination of Gods wisdom, that euen the singular prouidence of God doth shine & shew forth it self in them. Moreouer, sith these places are very fewe in comparison which seeme to allowe permission, it were a very vnmeete thing, to wrest innumerable other places (wherin is clearelye and without ambiguitie ascribed vnto God his worke in the hartes and willes of men) and (in stead of discouering the native sence and meaning) to drawe them with violence into the compasse of those places.

Wherfore

Wherfore we muſt ſtick faſt to ỹ plaine and ſimple meaninge of the holy Scriptures, and holde faſt the true and naturall ſignification of the wordes, auouching for a certaintie that God doth all in all, not by permiſſion or ſuffe-rance, but by his ordinary diſpenſation and prouidence: that is to ſay, that he doth truly and by his determinate purpoſe harden, make blinde, giue vp into a reprobate ſence, leade into temptation, and euery other thinge like vnto theſe. Such phraſes of ſpeeche are more often found in the Scriptures, then that any other way of expounding them is raſhly to be deuiſed: which thinge *Auguſtine* alſo noted in his fifth booke and third Chapter againſt *Iulianus*. And yet for all this it followeth not hereby, that the ſinnes of men ſo by God hardned, blinded &c. are to be imputed vnto him. Which poynte wee by certaine ſubſtauntiall reaſones will make plaine and manifeſt.

Firſt; Although it be God that doth moue and incline the hart either vnto good or euill, yet there remaineth in man, as we haue before ſpecified, a will, which is no doubt the ſinguler gift of God beſtowed vpon man. Now whereas man doth ſhamefully abuſe this will of his, doutles he doth it by his owne default. For whileſt by his owne will he addicteth him-

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selfe to the filthye affections of his corrupt nature, labouring with his whole harte after euill, & therin not a little delighting himselfe: in this case I say, whileſt he obayeth himselfe rather then God (whome it would especially pleaſe & delight, if man would crane his ayde and holy spirite) who either will or may excuſe man so doing, and lay the fault or blame vpon God? As touching this matter, we haue a notable example in *Iudas*, who albeit he were by Gods ordinance apointed to betray the sonne of man, as Christ himselfe doth manifestly declare: yet notwithſtanding could he not escape, but that the guilte and condemnation lyghted vpon his owne head. For whereas he harkened vnto the deuill, prompting him to enterprise so hainous a facte, and he bent his whole will and study to accomplish so horrible a treason, by going of his owne accorde to the aduersaries the Priestes consulting about the matter, by requiring a reward for his labour, by seeking occasion and opportunity to commit that mischeuous deede, in craning the aide of armed soldiers to assist him, in prescribing the time, place, manner and token vnto them, and finallye in deliuering him into their handes: Herein vndoutedly he sinned most greeuously, and made him selfe guiltie of eternall damnation.

tion; euen Christ him selfe also giuing testimony therof, where he saith: Woe vnto that man by whome the sonne of man is betrayed; it had beene good for that man, if he had neuer been borne: *Math. 26.* Whither belongeth also the confession of *Iudas* him selfe, saying: I haue sinned in betraying the innocent blood. So ought we to iudge in like maner of *Peter*, vnto whõe the very ordinance of God was also made manifest by Christ, to wit, that he should thrice deny him. Which thing he did, and that not simply, but by adding to of othes and cursings for so farre did the will put forth it selfe.

The same man beeing admonished by the signe of the Cocke crowing, acknowledged his sinne, and confessed him selfe guiltie, bewailing his offence with many teares. Therfore it is mans owne wil and not Gods ordinance that maketh sinners guiltie. Neither is there any cause why a new action should be commensed against God, as though he were to be blamed in this, that he gaue vnto man a will, which he foreknew he would abuse. For why? albeit he fore-knewe that he would abuse it, yet he gaue it not to this end that he should abuse it, and besides he gaue (at what time man was first created) a moste noble freedome of will, wherby he might (if he had listed) euen by his owne

owne strength and power, rightly haue vsed his will. Yea & God foreseeing that he would abuse it, foresaw withall by what meanes he might raise him vp againe beeing falne, and how by doing of it he might illustrate and set forth his power and goodnes. And whileſt he is occupied in the execution heerof, he cannot be iudged to deale otherwise then iustlye and well. Wherfore also when God prouideth that any man shall fall, he doth wel notwithstanding, inasmuch as he disposeth al thinges by his certaine and profitable counsell: but in the meane season, because man committeth euill, not in respect of Gods prouidence, and as one executing the will of God, and desiring to honor God by that meanes, but rather to satisfie his owne will and pleasure, therfore (I say) is God exempted from all spot of blame, and man only found guilty of sinne.

Secondly: It seemeth that this also may not be saide amisse, that like as Gods foreknowledge is not deceiued, so neither in like maner can his prouidence be deceiued. Whereby it commeth to passe, ỳ God doth prouide and ordaine such thinges, as vnto the which he foreknoweth mans will (so farre forth as in him lyeth) to be most vehemently inclyned and disposed. But sith God is in no wise so

bound vnto man, as that he should let his wil, and drawe it perforce (striuing to the contrary) vnto good: he is not to be accused or found fault with, in that he leaueth him to his own counsell, and permitteth him to fulfil his owne peruerse will, which he foreknew would so come to passe. But if so be a man will stil reason the matter with god, and say, that he doth not sufficiently regard man his creature, and for that cause thinke him worthy to be accused of neglecting his mercy, euen heere it may be answered, that God doth by this meanes shew forth his iustice, wherof he is to haue no lesse consideration thē of his mercy. For God dealeth vprightly, whilste he leueth euen him that is voide of all actuall sinne, in those dregs of vncleannes wherin he is borne. Neither hath man any thing in him selfe, for which he is worthy to be holpen.

Thirdly: Albeit God & man doo put their handes both together to one and the selfsame thing, yet because God doth it far otherwise and to a far other end then man, it commeth to passe that man therfore is taken tardy, and God free from all blame, yea, he procureth to himselfe therby, praise and glory. God worketh and ordaineth some notable wicked men to escape all danger for a time, which perse-

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cute the Godly, and exercise all maner of cruelties against them: but he doth it to the end he may make afterward as wel his power, as his goodnes and iustice to become the more glorious: his power (I say) and goodnes, in the wonderfull deliuering of them afterward whom they afflicted: and his iustice, in destroying eftsones the wicked tirants themselues. Againe such men worke, but bending all their will and endeuour vnto euil, and studiously hardening their owne hartes, to the intent they may euery way, against all right and equitie oppresse the godly and innocent. An example of this thing we haue in *Pharao*, whom God stirred vp to this end and purpose, as it is saide. *Rom.9.* that he might shewe in him his power, and that his name might be declared in all the earth. And of *Pharao* we heare euery where in *Exodus*, that he hardened his owne hart, that he sought diuers waies to hinder the people of God, &c. Neither is that much vnlike vnto this which we finde reported of the Kings of *Babilon*, whom God in like maner stirred vp as his instruments to punish the *Israelites*, but they in the meane time fulfilled their own lust in their tiranuous enterprises, & did many thinges in despight of God for which cause also they were by him suppres-

sed and ouerthrowne. It would be ouer long to recite all the examples that tend to this purpose. And this is a certaine trueth, that God, as he doth fashion, sanctifie, and prepare some, euen in their mothers wombe, to the execution of some notable exploites, like as we rēd of *Iacob*, *Ieremy* and *Iohn Baptist*: so also he prepareth othersome to other workes, and stirreth vp their willes afterward, to performe that which is appointed them to do: but all to good and profitable ends, which they lok not after, and which mans vnderstanding cannot attaine vnto, further forth then they are expressed in the Scriptures. So *Esau*, before he was borne, was hated of the Lord, and by him ordained to forgoe the blessing. Likewise God worketh, and some he calleth vp sometimes into a reprobate minde: but in this pointe whilest he punisheth their former malice, wherby they wold not acknowledge the trueth offered, or being knowen would nedes set it at naught, nay violentlye oppresse it, certes in this case he deserueth the praise and commendation of iustice. Againe on the other side, such men work, but heaping one sinne vpon an other, and greeuing continually the spirit of God by their obstinacie in euil doing. Touching this work of God, and likewise

wise of euill men, it is thus written *Rom. 1.* Therfore because that when they knew God, they glorified him not as God, neither were thankfull, &c. God also gaue them vp to their owne hartes lustes, vnto vncleannes, to defile their owne bodies betweene themselues, &c. Where is to be obserued this particle, to their owne hartes lust, because therby is noted the proper mallice of those men, for ỳ which they are worthely blamed. *Rom. 11.* out of *Esa. 6.* God hath giuen them the spirit of slumber: eies that they should not see, and eares that they should not heare vnto this day. *2. Thes. 2.* The comming of that man of sinne, is with all deceiuablenes of vnrighteousnes among them that perrishe, because they receiued not the loue of the trueth that they might be saued. And therfore God shall sende them strong delusion, that they should beleeue lyes, that al they might be damned which beleeued not the trueth, but had pleasure in vnrighteousnes. To be short, God worketh, but yet so as he tickeleth the minde of him whom he moueth, to the intent that so sone as he perceiueth himselfe to be any way prouoked vnto euill, he may haue occasion to acknowledge his owne weaknes, to crane and call for Gods help, and (at a word) to beleeue vndoubtedly that he shall obtayne

it. So *Paule*, when there was giuen vnto him a prick in the flesh, the messenger of Sathan to buffet him, 2. *Corinth.* 12. he tooke occasion thereby to pray often: and when he obtayned not the same to be taken from him, he was taught thereby that it was sent vnto him for his great profit, to wit, that he should not be exalted out of measure through ỹ abundance of reuelations. God worketh, but yet moderately, and least a man should be tempted aboue his strength, that so he may be holpen in due time. God worketh, but so as he may the more gloriously lift him vp that is folwly fallē, heale him that is wounded, and exalte him that is humbled. God worketh in the *Chaldies*. *Iob.* 1. and in *Semei*, 2. *Sam.* 16. but it was to proue the manifolde strength as well of *Iob* as of *Dauid*, and that dooth both *Iob* and *Dauid* confesse, the one saying, The Lord hath giuen, and the Lord hath taken away, the other forbidding ỹ partie to be hindred, and expresly adding, That the Lord had giuen *Semei* in charge, so to curse and blaspheme. God worketh in the theef & man slayer, but it is to the intent to deliuer the partie wrongfully troubled or slaine out of far greater miseries, and to translate him into eternall life: to the intent also that the Prince or Iudge may haue iust

iust matter and occasion to punish the malefactor with due paines and penalties of lawe, that many of the common people which haue not offended in like sort, may take example by him that is punished, to beware of the like enormities: to conclude, for other good and profitable causes, which all we in no wise are able to discusse. In summe, God doth all in all euen in euill and wicked men, yet iustly and to a good end. But the thinges that in these selfe same actions are committed of men, or els of the deuill (for that we may note this also by the way, it is not absurde, if we say that God, men, and the Deuill do worke togither to one and the selfe same thing: which thing is to be seen in the betraying of Christ, where the Lord had appointed it so to be, then Satan entred into the hart of *Iudas*, and *Iudas* wayting his opportunity committed the deed. likewise in *Iob*, where the Lord worketh, then nert Sathan and the *Chaldeans* do egregiously play their partes: wherby it commeth to passe, that as God is saide to harden, so is the same power attributed vnto man to wit, that he hardeneth him selfe. *Psal. 94.* Harden not your hartes. and againe the deuill is saide to woork in the vnbelecuers, *2. Corinth. 4. Ephes. 2* whither we haue respect to the manner, or to

the ende, dw ſauour of nothing els but euill, they tend to no other purpoſe then euill, and they dw all thinges euery where (if not openly, yet at the leaſt pzimily) againſt the glozy of God and againſt the pzofit of their neighbour Which thinges ſæing they ſtand thus, doubtleſſe the blame and blemiſhe of all euill reboundeth vpon man and the deuill: and God dwth euermoze retaine and kæpe the pzaiſe of iuſtice, gwdnes, power, and other ſuchlike excellent vertues. And howſoeuer God wozketh in theſe matters, yet hath man no iuſt cauſe of mourning, neither can he pzetend the iuſt and gwd ozdinance of God to couer his owne mallice and vnrighteouſnes. To this point we muſt of neceſſitie come at the length and confeſſe, that becauſe God ſo willeth, and becauſe he willeth nothing but gwd, therfoze he cannot deale oz wozk otherwiſe then well. Hence is that *Rom. 9.* Why dooth he yet complain? For who hath reſiſted his wil? But, o man, who art thou, that pleadeſt with God? Shal the pot ſay to the potter, why haſt thou made me of this faſhion? &c.

Fourthly: Sinne can in no wiſe be imputed vnto God, but it is imputed vnto man: becauſe god is ſubiect to no lawes againſt which he might be conuicted to offend: but vnto man

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ther is a law alwaies prescribed by the which he is reproued of sinne and brought to the knowledge of sinne. And so, although God be after his manner author of the worke, yet is he not author of the sinne. Now then it is a very easie matter to answere to the other cauillations, as namely, wherfore man should be punished, and drawne (as it were) to the place of execution. Doubtlesse seeing he committeth euill of his owne will, seeing that as well all the matter of euill is found to be in him, as also that he hath respect to an euill end in his actions, and seeing also that he transgresseth the law prescribed vnto him: worthilye is he drawne before the Iudge (beeing the minister of Gods iustice, and the instrument ordained of God for the preseruation of publique peace in the fellowship and societie of men) who is to punish him according to the qualitie of his offence. And thus much for the second obiection against peculiar or particular prouidence may suffize.

In the third place we are to entreate of secondary causes, which it appeareth to be all cleane wiped away, if euery of these inferiour thinges heere belowe be done and dispatched by the wil and prouidence of God himself: and yet that they should be remoued out of ye way,

neither is it a thing vsuall, neither doth any reason permit or suffer them so to be. We answere briefely that as touching secondarye causes, which are otherwise called inferiour causes, we will set them in their right place: but according as both the manner of the word and the nature of the relation doth require, we must of necessite reduce them to an other first and higher cause, which is God himselfe. so that, albeit they may seeme to worke and serue to our vse, yet we must vnderstand that they cannot do or effect any thing, but so farre forth as they receiue and participate their whole force from the first cause, which alone and in very deede obtaineth of right the name of cause. (Wherupon also it hath pleased some to terme it the cause infinite, and cause of all causes.) For as the hãmer of it self can in no wise make in ỹ iron any certain print or fashion of a Key, sawe, or such like thing, vnles the Smith him selfe do put both the hammer and the iron to the Anuile and ofte times strike vpon it: so must we perswade our selues, that neither in the second causes efficient, nor in the thinges hoped to be effected by them, any thing can follow or be brought to perfection, except God him selfe doth stirre vp, temper, and bring al things to their right and appoin-

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ted end. And lyke what accompt we make of tooles or instrumentes, which we vse to apply to the workmanship and making of any thing whatsoeuer: and ỹ selfe same regarde is to be had with God of second or secondary causes, (as we call them.) For why the instruments of themselues are nothing els then idle and vnprofitable, and scarce worthy (if we consider them well) the name of causes: vnlesse peraduenture as the hammer or saw may after a sort be called causes, which yet are not so to be taken for causes, as if a table or forme or any such like thing be wel & artificially made, any praise or reward should returne vnto thē as the which all men do know that they neither can worke or are able to do any thing, but what and how much the craftesman himselfe will haue or cause them to do. And so are we to iudge of all other thinges. For take me an hearbe also or any other like thing that is good for physick, & albeit it may seem to haue especial vertue against some certaine kinde of disease, and being vsed may peraduenture helpe the sick partie, yet in very deede it commeth to passe by the workmanship of God, who onely worke effectually by the hearb. For proofe hereof this may serue, that the same hearbe otherwise being applyed, vnto some

other that is infected with the like disease, doth no good to the curing of it: and whence commeth this, but because the Lord there refuseth to worke by it? So farre forth is a medicine neuer holesomely applyed, but when it pleaseth the Lord him selfe to worke with it. Wherupon also it commeth to passe, that oftetimes a man recouereth his health, by that thing that he least thought off, and all because the Lord worketh with it, howsoeuer otherwise it seemeth in no wise to be prepared for that vse. So where the Lord Jesus spitted vpon the ground, and made clay, and put it to the eyes of the blinde, that clay of it selfe did nothing toward the restoring of the sight: for who euer vsed such a medicine? but yet there it did good and preuailed, because it pleased the Lord to adde his strength to that outward signe. And in like manner we see other oftetimes to be healed, by taking this or that thing, which yet was neuer thought to haue any force or strength in it against the present disease.

Therfore all secondary causes are in very deede only (as ye would say) certaine tooles or instrumentes, yet such as are neuer forcible to worke, but when the Lord him selfe giueth strength vnto them. But this is to be marked of

of vs, that secondary causes are not in euerye respect like vnto tooles: for these are such, as without them the artificer can doo nothing. For why, except hee haue his hammer, saw, chip-axe, and such like instruments he is compelled to cease, as neuer able with his fingers or nayles alone to hewe the timber, nor to plaine the bordes. But God for his part, can without the helpe of any second causes, bring to passe at all times whatsoeuer it pleaseth him. For hence it is, that so many thinges happen which we account for miracles, because that in them, whither it be the healing of the sicke, or any other vnusuall thinge be donne, we can see in no second causes to concurre, as otherwise among men are commonly vsed. Hence likewise it is, that so many great thinges roms to passe suddenly and beside the expectation of men: as for example, when we see all thinges in a readines to warr, and now the banners to be displaied, the standerds erected, and the battailes fully bent to ioyne togither, yet (beholde) no man once dreaming of any such matter, peace is sodenly proclaimed, the armies on either side dismissed and sent away, &c. Againe on the other side, when there appeared most certaine hope of peace to be continued, euen then haue risen

vp,

vp, and no man knowing how or by whome, horrible stirres and tumultes. In all which thinges the only prouidence of God worketh all in all, and that without the help of any secondary causes appearing vnto vs.

Therfore what things soeuer come to passe throughout the whole worlde, it is certayne, that they are done and accomplished by God him selfe: and if at any time secondary causes do seeme to worke any thing at all, yet are they nought els but vnprofitable tooles, without strength, and of no force in them selues. And verily when God vseth the ministerie of them, he doth it (doubtlesse) more for our cause, then for his owne. For why, that he is able to bring to passe without them whatsoeuer it pleaseth him, there is no man that can deny. But for this cause his pleasure is oftentimes to worke by them, to wit, that his diuine power working in thinges visible, may put forth it selfe the more clearely to be seen and that we might be admonished therby and drawen (as manifestlye conuicted) to confesse, that the deuine aide is diuers & sundry wayes and at all times present with vs, and that there is nothing in the whole world so small, or albeit, created in vaine, but that from euery thing that is, there floweth one commoditie

tie or other either vnto man, or vnto other thinges, according as the diuine prouidence of God hath appointed and ordained. For our sakes therfore it is, that in secondary or inferior causes the force of Gods power and goodnes doth vtter and declare it selfe, and not for Gods cause him selfe, who dooth at no hand stand in need of their aide or helpe. For like as when any peece of worke cunningly and artificially made is set forth openlye to be seene, there the craftesman him selfe is praised and commended of all the beholders, and not this or that toole or instrument which he vsed in making of it: so in all thinges that come to passe heere belowe, albeit they may seeme to be accomplished by secondary causes (as they are vsually tearmed) yet if there be any goodnes and excellency in them, the prouidence and goodnes of God him selfe ought especiallye to be considered and commended, yea and al the praise and thankes giuing is to be ascribed vnto God him selfe, and not vnto any second or inferior causes. Wherfore we do not willingly graunt vnto secondary causes ỹ rooms and authoritie which they deserue: but in the mean season this we would haue to be granted againe vnto vs, that whatsoeuer seemeth to be wrought or accomplished by them, may

be

be ascribed vnto God alone as to the chiefe and principall author: inasmuch as they with out him can doo nothing, but contrariwise he without them is well able to doo all things. And thus is concluded that which was saide of vs at the beginning, namely that God doth all in all in euery thing, and that his prouidence necessarily stretcheth it selfe euen to the least thinges that are brought to passe in this lower part of the worlde, and not simplye stretche it selfe vnto them, but also exactly gouerneth and administreth euery thing. But I thought good to ad heerunto certain woords of S. *Augustine* as touching second or inferior causes, and touching the force of Gods power working in all thinges, for so much as they doo wonderoussye well agrée to this present treatise of ours. Thus therfore in his 7. book de Ciuitate Dei, Cap. 29. disputing against thē that would referre the causes of all thinges to the world it selfe & the partes therof, and also to certain peculiar and chosen Gods, amongst other things he saith. We woorship that God (saith he) that appointeth to the creatures by him created both the beginnings and endes of their being and mouing: which hath in him self, knoweth, and disposeth the causes of thinges: which hath made and created the vertue of seedes:

ſeeds: which hath put a reaſonable ſoule, which is called the minde, into what liuing creatures it pleaſed him: which hath giuen them the power and vſe of ſpeach: which hath imparted to what ſpirits hee would the office of telling things to come, and by whom it pleſeth him he foretelleth things to come, & by whom he pleſeth he auerteth away diſeaſes: which ruleth the beginnings, proceedings, and endings of warres: alſo themſelues, accordingly as mankinde is to be corrected and amended: which hath both created and alſo ruleth and gouerneth the moſt vehement and violent fire of this worlde, according to the temperature of his vnmeaſurable natute: which is both the creator and gouernor of the waters throughout the whole earth: which hath made the Sunne the cleereſt of all corporall lightes, and hath giuen vnto it anſwerable power and moouing: which ſtretcheth his rule and dominion euen to hell it ſelfe and the infernall ſpirits: which miniſtreth feede and nourishment both moiſt and dry according to the ſeueral natures and diſpoſitions of his creatures: which founded the earth and maketh it fruitfull: which giueth the fruites therof both to men and beaſtes: which knoweth and ordereth not only the principall cauſes of thinges but alſo the ſubſequent and inferiour: which appointeth to the Moone her courſe and motion:

which discouereth the waies of heauenlye and earthly things by the interchanginges of places: which hath graunted to the wittes and capacities of men that he hath made, the knowledge also of diuers and sundry artes to the adorning and beautifying of life and nature: which hath ordained the coniunction of male and female, to the better propagation of issue and posteritie: which hath fauourablye graunted to the companies and societies of men, the benefite of earthly fire, which they might applye to most easye vses, as to warme them in their houses, to giue them light, &c. according to their seuerall necessities. Hitherto are the wordes of Saint *Augustine*.

Whereby it may appeare, how fond and shamefull the cauillations of some men are, whereby they goe about to subuert and ouerthrowe particular prouidence. If it be so (say they) that all things are ordered by Gods prouidence, then in vaine shall we labour and take paines in any thing, and in vaine shall our counsailes and consultations be: which yet that they are both necessarily and profitablye vsed, very reason and nature it selfe both teach vs all. If it be appointed of God (say they) that we shall haue good successe in any matter, it shall not be needfull for vs to take any

any care, neither to bestowe any labour or di-
ligence in prouiding such thinges as we think
to be necessary for vs: but if it be decreed that
we shall haue no good successe, then heer again
shall all thinges be attempted in vaine of vs.
Wherfore he that perceiueth any dangers to
hang over his head, shal not take counsel, how
he may auoide them: he that heareth tel that
the way is beset with theeues, shall not en-
quire after any other way wherin he might
walke, neither tarry for any to beare him
company: he that feareth the danger of some
contagious sickines, wherwith he seeth others
to be infected, shall not refraine the company
of the diseased, neither shall he take any pre-
seruatiue by the counsell of the phisition: he
that seeth his house on fire and ready to fal on
his head, or a gulf of waters breaking through
the banks with great force to rush vpon him,
shall not look which way he may escape: he
that is already set in the middest of dan-
gers, and either taken of his enemies, or
atteynted with sickines, shall not prouide for
his deliuerance, neither craue the help of phy-
sick. Nay further God shall not be called vpon
by prayer, nor sought vnto, to the intent we
might obtaine any thing of him, when as we
are sure y nothing can come to passe, but that

which he hath once decreed. In summe, it shall be sufficient for a man once in all his life to commend him selfe wholy vnto God: and then with hault and bolde courage to look for whatsoeuer he shall send: for why in this case there remaineth nothing els for man to do. With these and such like cauils (I say) a sort of ignorant men seeke to suppresse particular prouidence: but he shall easily ouerthrow thē, that will heedfullye consider of those thinges that haue hitherto of vs been saide. But ouer and besides, we will adde certaine reasons cleere and manifest, whereby we will shewe, that euen secondary causes (when the case so requireth) are in no wise to be contemned or neglected, and yet nevertheless that God worketh all in all in them.

First: We must perswade our selues, that those causes and all other helpes and remedies besides are giuen vs of God him self: and lok by what prouidence it is ordained, that we should fall into dangers, and stand inured of many things, and by the same also it is appointed, that we should vse secondary causes, and be holpen by them. For as it is ordayned of God, that we should be pined with hunger, pinched with thirst, frozen with colde, distressed with diuers diseases, and oftentimes fall into

into sundry perrilles and perplexities: so is it appointed again of God, that we should sowe and mowe our lands, prouide water or other kinds of drink, get skins, lether, linnen, & wollen for apparel, giue diligence to learn phisick.

Secondly: It serueth to this purpose, that God hath instilled into euery thing ý he hath created certaine secret and peculiar vertues, which we cannot perceiue in like maner to be in other things. So we see corn or grain properly to qualifie hunger, water to quēch thirst, this hearbe for this vse, an other for that, &c. in most excellēt order prouided. But all especially to serue the vse of man, as Lord & King appointed ouer al creatures: whose parte it is in such wise to vse thē, as ý he may apply euery thing to those speciall purposes, for ý which they were properly made, and not out of one and ý selfe same thing to be in hope ý he shall get all things: that is to say, that he shall not with meat goe about to quench his thirst, nor take drink to slake his hunger, &c. Now thē if euery thing be in this wise created vnto proper and peculiar vses, what availeth it ý they should be so created, if a man vse thē not to ý same ends & purposes? Thirdly: this also is to be obserued, as worthy of admiratiō, namly ý ther is no land or cuntry any wher extant, wh

bringeth not forth what soeuer thinges are
necessary, to maintaine the life of men, and of
other creatures, wherof there is greatest vse.
Againe no liuing creature so small, whereunto
God hath not engrafted a care to preserue it
selfe, and also some sense and feeling by one
meanes or other to auoide the thinges that it
seeth to be against it. And wherfore is it thus
(I pray you) but because man should vnder-
stand, that he is altogither left without ex-
cuse, if (as oft as necessitie so require) he vse
not the helpes that are prouided, and strue
not to helpe and further him selfe by them?

Fourthly: For the selfesame cause hath
God giuen vnto man wit and reason, wherby
he might discerne betweene thinges to be es-
chewed and thinges to be desired: he hath be-
stowed vpon him the knowledge of many
thinges, diuers and sundry excellent artes, the
obseruation and experience of manifolde actes
and exploites. Finally he hath ministred vn-
to man all necessary furniture, wherby to pro-
cure good thinges, and to auoide the contrary.
Wherfore then should we not (by applying
the commoditie of those secondarye causes to
him selfe) make vse of these notable giftes of
God?

Fiftly, It is to be obserued, that God him
selfe

selfe doth oft times (when as strange and vn-
accustomed perrilles do happen, whereby
man is made amazed and perplexed) priuily
and (as it were) by secret inspiration vnmi-
ster conuenient and rare, likewise strange
and vnaccustomed counsailes and instructions
by which the wofull wight being almost past
hope of recouery is yet still deliuered and con-
tinued. Which when it so falleth out, it is a
plaine case that this is Gods will, that we
should vse aright (and when need is) seconda-
ry causes, inasmuch as he ordereth and dispo-
zeth them all at his pleasure.

Sirtly: This also is the cause, why God
would haue man to be ignorant of thinges to
come, and not priuie to his diuine counsels,
namely that he being plunged in some pre-
sent perill, and not knowing what the issue of
it will be, may learne to flye to the remedies
prouided of God, and so in due time by faith to
waite for Gods helpe effectually working
in them.

Seuenthly: And thus forsoth will God
haue man to haue recourse vnto second cau-
ses, wherin he him selfe worketh, and which
he hath appointed to certaine vses for all e-
uents and purposes, insomuch that he accus-
teth him selfe to be tempted of great reproche
when

when a man in present perrill refuseth to vse such proper and peculier remedies as are ready and at hand for the nonce. So if thou runnest not away, when thou seest thy house at the point to fall vpon thy head, (thou at least wise being able, and God hauing giuen thee strong legges and feete to that end) doubtlesse thou makest thy selfe guilty of sinne.

It is euident therfore, that secondary causes (sith they are ordained of God him selfe, and the necessitie of mans life requireth them) are in no wise to be neglected or despised: and yet in the mean time, not further forth auailable, then it pleaseth God him selfe to worke in them. And so we may see oftentimes, that being vsed in time they do much good, as whē one escapeth by flight, another is holpen by taking of medicines, another defended by armour and weapon, another obtaining his desire by praying vnto God, to be short, some other escaping by some other meanes from danger either present or imminent, and all because it pleaseth the Lord to worke together with those secondary causes. Againe on the other side, we see oftetimes other to attempte all the like thinges, as namely to endeuer to saue themselues by flight, to call for the Physition and carefullye to obey his preceptes, to

take

take vp armour and weapon, to intreat God for his helpe, finally to leaue nothing vnattempted, and yet notwithstanding to sticke continually in daunger, and at the length miserably to perrishe: and that for no other cause, then for that the Lord doth not put to his helping hand. Againe we may see some set in the middest of the flaming fire, compassed about on euery side with the outcries and dead coarses of sick and diseased persons, beset with naked swordes flashing about their eares, and lastly destitute of all outward helpe, and yet (when they least thought of any such matter) to be deliuered: and all this forsoth because the Lord (euen without the ministery of secondary causes) worketh and accomplisheth whatsoeuer it pleaseth him. Wherfore let vs so esteeme of secondary causes as they deserue, and by no meanes refuse them: but yet withall we must hold this, that God disposeth and dispatcheth all in all.

That neither Fate or desteny can stand, nor chance or fortune, nor contingens or happe-hazard be graunted, where there is due knowledg had of Gods prouidence, and the same esteemed according to the dignitie therof. *Cap. 5.*

Now

NOw the order of teaching requireth, that we proceede vnto other questions, such namely as do rise about Fate or destenye, about Fortune and chaunce, and about Contingens or happe-hazard. And first we will speake of Fate or destenye.

Wee are to knowe therfore, that some when they heare vs to commend prouidence and to affirme it to be so busily occupied about euery thing, do by and by (that they may the better defend their vniuersall prouidence which they rest vpon) very disdainefully exclaime against vs, that we set abroach the selfesame thinges, and (as ye would say) fetche them backe from hell into Christian Churches, which the idle philosophers are wont to handle as touching fate or destenye in their schooles and cloysters. *Augustine* in his worke against the two epistles of the *Pelageans*, Book 2. Chap. 5. maketh mention, that there was on a time so much as this comes to obiected against him, for because he affirmed ý grace came not by workes or merits, but only by the good will and pleasure of God, who hath mercy on whom he wil and whom he will he hardeneth. Neither is it obscure to know, what the thinges are that the philosophers haue put forth touching Fate or destenye.

First

Firſt of all they haue defined fate, as *Cicero* reporteth in his 2. booke of *Diuination*, to be an order and courſe of cauſes, whereof one cauſe begetteth another in it ſelfe. And there in the ſame place *Cicero* intending more expreſſely to deſcribe the force of Fate, addeth, That it is an euerlaſting trueth flowing from all eternitie. Which ſith it is ſo, there is nothing doone that was not to be doon: and in like maner nothing to be doone, wherof nature contayneth not effectuall cauſes to bring it to paſſe. Whereby we are giuen to vnderſtand, that it is not Fate which ſuperſtitiouſly, but which phyſically is ſaide, to be the euerlaſting cauſe of thinges why both the thinges that are paſt were doon, and the thinges that be preſent are doone, and thinges that are to come ſhall be doone. And ſo it commeth to paſſe, that by obſeruation it may be marked, what thing for the moſt parte followeth euery cauſe, although not alwaies, (for that were very hard to affirme) and that the ſelfeſame probable cauſes of things to come are ſeene of thoſe, that either in madnes, or in ſleep doo beholde them. Hitherto *Cicero*.

There is extant alſo a definition of Fate, in *Gellius* in his 6. booke and 2. chap. put forth by *Chryſippus* a principall pillar of the *Stoicall* diſcipline. For he defineth it to be, A certaine

naturall

naturall course or order of all thinges follow-
ing one an other from eternitie, and the same
folding & wrapping togither of things remai-
ning vnchangeable. In which two places vn-
doubtedlye there seeme some thinges to be
contained, which do not agree amisse to Gods
prouidence, as it hath of vs also oftentimes
heeretofore beene described. But besides there
are two other opinions rehearsed of *Cicero* in
this booke de Fato, of the Philosophers tou-
ching Fate. The one of those that thought all
thinges to come to passe by Fate, so as that
Fate should bring necessitie: in which opinion
were *Democritus, Heraclitus, Empedocles, Ari-
stotle*. Wherupon came this to be in the mou-
thes of many, Inevitabile fatum. The other of
those, vnto whom it seemed that without any
Fate the motions of mens mindes are volun-
tary. With whome also this distinction was
vsuall: that in some thinges it might truly be
saide, when the certaine causes were gone be-
fore, that they are not in our power, but that
they must of necessitie come to passe wherof
they were causes: but in some thinges, though
the causes were gone before, yet that it is in
our power, that they should otherwise come
to passe, and that those thinges forsoth do
properly come to passe by Fate or fatally, but

from

from these that fate is absent. Further of these two opinions all for the most parte doe especially commend the former: but the latter (inasmuch as it maketh the motions of mindes voluntary & free, exempting the from the power and iurisdiction of Fate) they doe the rather approue: and we which vrouch particular prouidence (they say) doe intend again to establish y former assertion, and as for the libertie of will (which yet that they might keepe safe, it pleaseth them only to allowe of vniuersall prouidence) that we vtterly take it away: and that so our meaning is againe to iustifie and vpholde that philosophicall doctrin touching fate, which hath already been reiected of all men. Moreouer in the word Fate and in the sundry names therof, especially among the *Greekes*, the whole force (in a manner) of Gods prouidence (such as we affirme it to be) seemeth to be expressed of the ancient writers: so that now nothing is thought fast, but that alwel in opinion as in flat termes we doe fully agree in all pointes with them.

For first they will haue Fatum to be deriued from the Verbe Fando, to speake, as witnesseth *Varro* in his 5. book de Lingua Latina, and so by the word Fate they plainelye insinuate into all mens mindes, that it is nothing

els,

els. Then that which is decréede in the minde of God, and (that it might vnchangeably come to passe) as ye would say by expresse voice declared and pronounced.

And this is the very same in effect which we call prouidence. The word Fate semeth not to differ much from those phrases of Scripture euery where extant. God spake the word, thus saith the Lord, and such like: by all which the sence and meaning of Gods prouidece and power is made manifest vnto all men. But of the *Grecians* Fate or Destény is adorned with many tytles, wherof euery one doth after a sorte set before our eyes somewhat, whereby the dispensation and power of the diuine prouinence is more clerly laid open vnto vs.

Chrysippus interpreteth it to be Peprometen, called as you would say Peperasmenen, (that is to say) limited & brought to an end, because that by it all thinges are finished and determined. Peratoo, is as much to say as cervino, to finish or conclude. And Eimarmenen as ye would say Eirotmenen, that is to say, knit and folded togither, because the causes are knit betwéen them selues. Wherupon also they haue termed it Eirmon, that is to say, an order or connexion. Eiro, is nexo, to knit. Moreouer it is called Anaske akinetos, ỳ is, vnmoueable necessitie,

necessitie, because that whatsoeuer is decreed by Fate or Destiny, is of necessitie to be accomplished without any change or alteration. Also *Nemesis*, because that it distributeth euery where alwell good thinges as bad. Nemo, is as much to say as distribuo, divido, to distribute or deuide. Likewise Adrastea, for that no man can escape or disappoint it. Didrasco, is fugio, to flye or escape. Then also Moira, for that it deuideth or parteth vnto all. Meiro and *Moiras*, divido, is to parte or deuide: wherefore also they haue termed *Moiras*, the same which we call *Parcas*, or Ladies of Destiny, forasmuch as they are Memerismenai, that is to say distributed or deuided particularly vnto euery one: which also are three in number, according to the three partes of portions of time, to wit, present, past, and to come. And *Lachesis*, forsooth (being the name of the first) hauing respect to the time to come, willeth euery man to expect his lot & chaunce. For Lankano, is as much to say as Sortior, to giue or take lottes. *Atropos*, (the name of the second) being as you would say irreuertibilis, or vnreturnable, hath regarde to the time past, which cannot be reuoked or called back, Propão and Prepo, verto, to turne. *Chlothô*, (the third) is attributed vnto thinges present,

which

which are by a perpetuall order rolled and whirled about. *Clotho*, circum volo, to turne about. These thinges (I say) and many more beside are vttered of the philosophers, as touching Fate or destenie, and the same seem not to be a little conuenient to the setting forth of the dignitie of prouidence whereof we speake: whereby it commeth to passe, that some goe about to perswade the vnlearned, that we haue drawen those thinges, which we alleadge of Gods prouidence, especially particular, for the most part out of the bookes of the Philosophers, or at least wise that ours do not much differ from their sayinges, and that so the doctrine of the *Stoikes* touching Fate is by vs throughly wached againe and reuiued. But we will shew by certain very substantiall reasons, that there is no agreement betweene vs and the *Stoikes*, either as touching their opinion, or as touching their tearmes and titles.

And first in generall this we say, that the place concerning Gods prouidence is one of those, that the Philosophers haue most filthily defiled and corrupted, as they haue done all other in a manner wherin the cheefe points of our religion are compryzed. Wherfore albeit they haue put forth some thinges aright touching Gods prouidence vnder the name of

Fate,

Fate, yet haue they againe deuised many mo (after their maner) vtterly disagreeing from the trueth, for which cause we will by no meanes haue any fellowship or societie with them. For how should they do otherwise that are destitute of Gods word, from which alone ought to be fetched a right iudgement touching high and heauenlye thinges? But we through Gods gooднes haue that word of his, wherin is aboundantlye reuealed aswell all trueth as also the nature of his diuine prouidence, and this word of his we safely follow. If we haue weighed the matter aright, the Philosophers haue seperated their Fate from God, and haue propounded it to be considered as an odde thing without God and a part by it selfe: but we do in no case sondre God and his prouidence, but affirme it to be in God, yea and euen God himselfe, no otherwise then in the holy Scriptures God is called the life, ỹ trueth, wisdome, &c. for they place ỹ connexion or course of causes far off from the seate of God, and by it selfe, of it own proper motion, and of it owne peculiar strength perpetually, (and as farre forth as may be) verye orderly working vpon these inferior thinges: God in the mean time not once putting forth his hand vnto them, as he that is occupyed only

only in and about heauenly matters as in his
owne proper seate and mansion. Neither that
there is any great need, why he should trouble
his maiestie about the thinges here belowe,
sith it cannot be chosen but that all thinges
shall fall out for the best, after that the whole
care and administration therof be once com-
mitted to those conuered causes. For in as
much as they do their office very well, and
also obserue the order once prescribed them of
God, it cannot be, but that according to their
force in working, appointed effectes must fol-
lowe: as when in clockes cunninglye made,
the waightes are once drawen vp, the little
wheeles by and by are turned about of their
owne accord, and the Gnomon by little and
little is moued to the point where it ought to
be. But we being taught out of the Scrip-
tures, do teach that God himselfe worketh e-
uery where, and reacheth forth his handes (if
we may so speake) euen vnto euery thing that
is: and that all thinges do in no case so depē
vpon the labour of conuered causes, but that
without their helpes and ministerye very ma-
ny notable thinges are wrought and accom-
plished by God in these inferior matters here
belowe.

There are many other thinges touching

Fate

Fate broched afterward by the Philosophers which agreeth not with the pure doctrin of Gods prouidence, neither can they by any meanes be reconciled togither. Of which sorte is that especially (to omit the rest) which was before cyted out of *Cicero*, namely that it may be obserued by the vnwearied actions of causes connexed or knitte togither, what thing for the most part doth follow euery cause. This thing doubtlesse in this dispensation of things by Gods prouidence cannot be perceiued, forasmuch as many thinges come to passe very oftentimes, in ỳ which mans reason seeth no causes at all either principal or accessory: and of many great and mightie workes there can no other cause be rendred, then the good and vnrepresseable will of the Lord. As no man knoweth the counsell of God, so are the causes of many thinges vnsearchable, and good reason, (for in very deed it were not expedient for a man alwaies to knowe them. In like manner, whither Fate worketh in all things or whither mans will be exempted from the decrees therof, the Philosophers could neuer certainly determine, and that allwell because they were hindred by the darknes of the flesh alwaies erring in such matters, so as they could not discerne the light of the trueth: as

also for because they had not the rule & squire of Gods word, without the which it is impossible that any sound and certain iudgment should be giuen. Wherupon it came to passe, that the Philosophers also thēselues laughed one another to scorne in disputing about that matter: which thing *Eusebius* in his 6. booke touching the Preparation of the Gospell reporteth of *Oenomaus* the *Cynick*, who contemned and disdainfully reproued both *Democritus* and *Chrysippus*, yea and *Apollo Pythius* also him selfe: the one forsooth, because he made the most excellent parte of man altogether bond and seruile, the other, for that he made it self bond or half seruile: and *Apollo*, for because whē he knew al other things, yet was he ignorant of what things we are the workers and authors, and what thinges depend vpon the execution of our will. The same man further derideth the Philosophers, for that they could not agree among themselues, whither Hímermēne or Pepromene, that is to say, Fate or Destenye were of God, or no, the one affirming, the other againe denying: *Epicurus* at the length (full wisely) concluding, that the same is confected and made ex atomis errantibus, that is, of wandring motes, passing to and fro by the way, and flittring heere and there

there on euery side. It would be ouer-long to recount and confute other things, wherin the Philosophers striuing about fate did most shamefully ouershoote themselues. S. *Augustine* refelleth some of their errors in his worke de Ciuitate Dei, Lib. 5, Cap. 8. 9. 10. 11. and els where.

4 Neither again is it hereby concluded, that we are of one minde with the *Stoikes*, for that some of them haue confessed that by the name of fate they vnderstand God him self, and the will of God. In which sence *Aristotle* aswell in other places as in his booke de Mundo, saith, that the only high God is called by diuers and sundry names, by reason of the diuers and sundry effectes which he woorketh, and amongst other names he attributeth vnto him also the titles of anankes, emarmenes, peprometes, adrasteias, &c. that is to say, of necessitie, fate, or destenie, vengeance or reuengement, &c. And *Seneca* in his booke of Epistles 18, out of *Cleanthes* the Stoike reciteth these verses.

O Mighty Father ruler of the Skye,
Lead and conduct me whither that thou wilt
No cause of stay shall let me but that I,
will thee obay, beholde I come with ease.
But put the case I were vnwilling, yet
I follow must, although it greeue me sore;

And beeing euill I must not stick nor let,
to doo the thing that lawfull was before:
Euen for the good t'accomplish euermore.
The fates doo lead the willing wight alwaies:
The unwilling eke they drawe to all assaies.

Where in the last wordes (as S. *Augustine* interpreteth them) *Seneca* most eloquently calleth by the name of Fates, that which in the first verse he had learned the will of the almighty Father. The same *Seneca* in his 3. book de Beneficijs, speaking of God. This same saith he, (meaning God) if thou shalt call him fate or desteny, thou shalt not doo amisse. For fate is nothing els then an inwrapped course of causes, and he is the first cause of all thinges, of whom the residue depend. Albeit therfore the *Stoikes* haue in this wise transferred the name of Fate vnto God him selfe, yet that it is neither fitly doon, nor after that manner that we place prouidence in God, it is proued euen by their owne assertions, as they that doo seperate their conuered or fatall causes farre off from God: besydes that they deuise many other thinges touching Fate, which to applye vnto God, were hainous wickednes. Hardly therfore it plainely appeereth, that the *Stoikes* doctrine of Fate can by no meanes be compared

red with the Euangelicall doctrine of Gods prouidence. We will adde a further matter, that euen the very name of Fate is to be shut out from amongst vs hereafter, if we couet to retaine our religion in her naturall puritie. For seeing that as oft as the name of Fate is heard, many absurdities do forthwith seaze vpon the mindes of all that heare it, and such as are cleare contrary to the principles of true Diuinitie, doubtlesse we are of that minde, that the same can in no wise be admitted into our congregations, without great feare of dangerous infection, let it be reiected amongst those prophane and vaine janglings, which the Apostle 1. *Timoth.6.* willeth to be auoided: as also we see the holy Fathers, especially *Augustine*, carefully to haue shunned it. Let vs imprint in our minds the saying of S. *Augustine* against them which out of the place of *Iohn.8.* No man could lay hands on him, because his hower was not yet come: would they vpon inferre, that the Lord Christ was vnder Fate or destenie. If thine hart, saith he, were not fond, thou wouldst not beleeue Fate. And that which *Nazianzen* in his oration touching the care of the poore, saith. That their happe is miserable and their deuises frustrate, that will take vpon them to teach chaunce, or Fortune,

or Fate. And thus much hitherto touching Fate.

Further the place admoniſheth vs to ſhew that neither chaunce nor fortune hath any place, where the force of Gods prouidence is in ſome ſorte weighed and conſidered. There is no néede heere of any long diſputation, ſpecially ſith none haue ouer much laboured to oppoſe or admire fortune or chaunce with the diuine prouidence of God. It is apparant enough, that the thinges falling out by fortune and chaunce are ſaide to be thoſe, that vnſomtimes happen accidentlye and beſides mans expectation, which otherwiſe neuer or very ſeldome are wont to come to paſſe. And that which after this ſorte happeneth vnto a man, that may deliberate and deal by aduice, they will haue it ſaide properly to be Fortuitum, or a thing happening by fortune: as if a man digging in the fœlde to ſet or ſowe, findeth a treaſure: and that which happeneth to ſome other thing voide of reaſon, they aſcribe to chaunce: as if a ſtone falling from ỹ houſe top, killeth a Dog that paſſeth by. Wherfore curious men haue endeuoured to ſearche and ſeeke whence theſe thinges ſhould come, and why they ſhould rather be thus then otherwiſe, when yet there is no doubt but they might

might haue happened otherwise: and when they could not finde what causes to alleadge in such euentes, they being ouercome with admiration iudged, that it must of necessitie become diuine matter, and that called they fortune or chaunce, by little and little also making it a Goddesse, by whose beck and will the greatest part of mens affaires might be guided and gouerned. Whereupon also we reade that she was worshipped and honoured with diuine honors like vnto ỹ other Gods: and the matter came to this point, that whatsoeuer prosperitie or aduersitie befell, men ascribed it only and alone to fortune, yea and it grew to be an vsuall speech, that then any thing was to fall out either well or ill, when it pleased Fortune so to haue it. Hence sprung those speaches, If Fortune lift and pleased be, I shall attaine to hye degree. &c. But we beeing taught out of the holy Scriptures, touching the Prouidence of God, and knowing that by it euen the least and vilest thinges that be are dispensed & accomplished, doo ascribe nothing at all either to chaunce or fortune, nay we are of this minde, that there is not so much as any chaunce or fortune: but doo attribute all thinges vniuersallye whither they be ioyous or grieuous vnto God him selfe, who ador-

neth

neth whome he will with benefites, and to whom he will sendeth contrarye calameties. Of all which thinges whilest he hath the true and certaine causes in a readines, and the maner of wo3king by them: it is enough and sufficient: neither fo3 that we are ignoza̅nt of the causes, o3 of the meanes, ought any thing in them to be accoumpted Fortuitum, o3 falling out by fo3tune o3 chaunce. Wherupon we se in the Scriptures, that al thinges both good and bad which may happen, are p3opounded and set fo3th by the names of Gods blessings and cursinges, and likewise of p3omises and th3eatninges: to the intent verily we might clerely learne, that no such matter is to be ascribed vnto fo3tune (whither we list to call it good o3 cuill) but all thinges to God alone, who saith exp3essely by his Pzophet, that it is he that created good end euil, that maketh light and darkenes, &c. Here might I graunt many thinges, which happen so vpon the sodaine and vnlooked fo3, be saide after a so3t to fal out by Fo3tune in respect of vs, and after a certaine maner of speaking (from which it must be abandoned the fond imagination touching any such seuerall power of Fo3tune as giueth and bestoweth all thinges vpon whome she will) but yet in respect of God, who hath (as it

is

is euident) prest and ready causes of all things that come to passe, nothing can be said to happen by Chance or Fortune. Yea and to say the very trueth, neither ought we in respect of our selues to graunt any thing vnto Fortune: but of what things soeuer come to pas, our minde albeit it perceiueth not the outward causes, and which we vsually terme next or neerest, yet hath it at all times in a readines and vnderstandeth the principall worcking cause, to witte, the prouidence and good will of God.

For this is a most certaine rule to answere directly vnto euery question touching the causes of those thinges that are seene to come to passe, namely, that they are all wrought and accomplished by Gods good will & prouidence. Whither belonge those godly wishes and desires of the Saintes in thinges doutfull and to come: The Lords will be done: likewise in consideration of thinges don and past: So hath it pleased the Lord, his will be fulfilled. And to this effect *Augustine* de Ciuitate Dei, *lib. 5.* chapter 9. saith, That the causes, which are called *fortuitæ*, that is, casuall or working by fortune, are not altogither none at all, but such as lye hid in secret, and therfore to be ascribed to the will of God. But it shal not be amisse to illustrate and set forth the matter with some examples.

And

And first touching Chance. Is it not a thing likely to be done by chance, that a Ramme being caught by the hornes stack fast in the bryers, when *Abraham* was about to offer vp his sonne in sacrifice? But *Abraham* had said before, that The Lord would prouide him a sacrifice, being assured by faith that the Lord would do whatsoeuer was expedient: and the same Ramme became there a figure of Christ: *Gen.* 22. Again that the Casket wherin *Moses* was put, should flote neere to the place, where *Pharaohs* daughter was gone downe to wash her selfe, appeareth to haue happned by chance: but for what great and weighty causes the Lord disposed it so to come to passe, al the holy bookes of ỹ Bible do most plentifully witnes: *Exod.* 2. Further we would say that it was by chance, that the iron of the Axe wherwith one of the schollers of *Elizeus* hewed timber, fell into the water: but therby toke the Prophet occasion to worke a miracle, wherby he testified his incomparable faith to God-ward, and his loue toward his neighbour: 2 *Kings.* 6. To be short, it may seeme to come by chance, that a Viper creeping out of the fire caught *Paule* by the hand at *Melita*: but that thing was the cause forth with, why the barberous people magnified the Apostle as a God: & acknowledged him to be

most

moste liker vnto god. *Act. 28.* We might annoye yet moe examples, but that we haue to speak in like maner touching the euents of Fortune. Wherin (I pray you) doth it seeme that any thing may more iustly appeere to be fortuitum or happning by fortune, then in lottes? and yet the Scripture doth apparantlye teach, that while The lotte is cast into the lap, the whole disposition therof cõmeth of the Lord: *Pro. 16.* And by this meanes, the Lord him-selfe ordering the lotte, was *Saule* found out to be anointed with oyle, and so to be declared king: *1. Sam. 10. Ionathan* was founde to haue tasted honye: *1. Sam. 14. Ionas* was bewrayed, for that refusing the charge enioyned him of the Lord he fled an other way: *Ionas 1. Mathias* was called to the office of Apostle: *Act 1.*

May it not be thought also worthily to fall out by Fortune, that *Rebecca* rather then any other should giue drinck to the vnknowne seruant of *Abraham*, & afterward adde that she would in like manner draw water for his Camelles? But surely the Lord wold haue these thinges to be for a signe, wherby the seruant might knowe what manner of one she was that his Masters sonne should espouse: *Gen 24* Would not all men likewise say that Fortune haue a great stroake, when *Dauid* being thrise

pursued

pursued of *Saule* with a speare or Jauelin to haue thrust him through, escaped yet safe and sound: But we must mark, how oft it is mentioned there that the Lord was with *Dauid*, and that *Dauid* gaue thanks to God alone for his deliuerance: *1 Sam. 18. 19.* And who would not iudge *Absolons* fortune to be strange and meruailous, who whilest he rode vpon a mule in great haste, was caught by the haire of the head and hanged vpon the bough of an Oake, where also being thrust through by *Ioab*, he was forth-with slaine outrightes of his seruants, and cast into a pitte in the wood, and without all honour couered with a heape of stones: But there in that place the Lorde himselfe is saide to haue compassed about the men that lifted vp their hand against the king and to haue iudged for *Dauid*: *2 Sam. 18.*

Therfore to conclude, what things soeuer do happen so vpon the sodaine and vnlooked for that there appeere no causes why they should so come to passe, when yet they might fall out otherwise, must be referred to the will & prouidence of God as vnto the cheefe and principall cause. But if thou wilt still tearme them Fortuita or falling forth by fortune after the vsuall manner and custome of speaking: yet must thou needes graunt this, that except the

Lord

Lord himselfe do dispose and direct them, they can neuer come to passe nor attaine to any perfection.

And whilste thou dost this, thou thy selfe by rendring some cause (and the same certain) of the fact, dost now plainely subuert the nature of Fortune, sith verily there can fall out nothing by Fortune, but wherof the cause is vnknowen.

Therfore whosoeuer iudgeth aright touching Gods prouidence, he perceiueth full well that Fortune or chaunce is nothing. So also the *Stoikes* in like maner (who contended that all thinges came to passe by Fate or Destiny) are reported wisely to haue taken away Fortune and Chaunce, from whose sentence or iudgement the Satyricall Poet cryeth out.

Thy Godhead failes, if wisdome once take place: but Fortune *the*
Doo thee a Goddes make, and eke
in heauen doo harbour thee.

Signifying that Fortune was so highly esteemed and exalted, onely and alone by the foolish perswasion of men.

Wherfore to th'end the studious may learne to obserue, how they may speake truely and without offence touching thinges happening

by

by Fortune, (as they vse to call them) I will
adde touching that matter the woordes of S.
Augustine out of his first booke and first Chap-
ter of *Retractions*. In my bookes against the
Academiks, saith he, it greeueth me that I haue
so often vsed the name of Fortune. Albeit my
meaning was not to haue any goddesse vnder-
stood by this name, but a chaunceable euent of
thinges either in respect of our bodies, or in re-
spect of outward benefites or calamities. Wher
vpon also came those woordes, which no religi-
on forbiddeth to speak: Percase, Perhaps, Per-
chaunce, Peraduenture, By fortune. Which all
notwithstanding is to be reuoked to Gods Pro-
uidence. This also I concealed not there, saying:
For peraduenture that which is commonly cal-
led Fortune, is ruled by some secret order: and
we call chaunce in thinges nothing els, then that
whose course and cause is hidden from our eyes.
I saide this indeede, but yet it repenteth me, that
I so named Fortune there, especially sith I per-
ceiue men to haue taken vp a very euil custome,
that where it ought to be saide, Thus would
God haue it: they say, thus would Fortune haue
it. Hitherto *Augustine*. Certes those aduerbs,
Perhaps, Perchaunce, &c. do serue more to
signifie doubtfulnes, the affirmation: or if not
doubting, then declare they rather some thing

to

be beene beyonde our reach, then without any certaine cause, which we muste alwaies presuppose to be setten in Gods will. And *Basilius Magnus* in a certaine place saith, That Fortune and Chaunce are heathen woordes, in the signification whereof it beseemeth not godly mindes to be occupied.

It remaineth that we speake of Contingence or Haphazard. To the removing whereof albeit there be a way alreadie made already, whilest we have sufficientlye shewed, that there is no more place left unto Chaunce and Fortune, where there is due regarde and consideration had of Gods Prouidence, and that it serued not nowe any more to stande long heere after intreating of it: yet for because we see some men labour very stoutly to vphelde and defende it, we will handle this place somewhat more largely, then otherwise we needed to haue done.

But firste there is a certaine difference to be set downe, which seemeth vnto me meete to be obserued betweene Contingence and Fortune or chaunce. For chaunce and fortune of which we haue sufficiently spoken (if I be not deceiued) are referred chefely to things externall, corporall, and indifferent or meane, and likewise to such as happen besides the com-

paſſe of our expectation or deliberation: but
Contingence is extended of the Diuines euen
to thinges internall and ſpirituall, concerning
the ſaluation or damnation of the ſoule, yea
and to thoſe alſo wherunto is admitted both
deliberation & choice. So when one walking
or beholding ỹ ſtars, faleth into a ditch or riuer:
that they ſay is Fortuitum, but when a man is
inclined rather to this ſide then to that, and
ſtandeth or ſitteth ſtill, they ſay that commeth
to paſſe by Contingence. Whom ſoe they haue
defined Contingence or Haphazard to be that,
whereby thinges created in actions ſubiect to
ſeaſon are oftentimes changed and altered,
and do fall either into thoſe actions or into
thoſe accepting to the choice and liberty gran-
ted of God. From which diſtinction we may
eaſely gather, that the cauſe and mainteiner of
Contingence is the free will of man, whereby
he is moued to this or that as ſeemeth good vn-
to him. Which liberty as it were it ſhi ytter-
ly to take it away, ſo deuiſe they it neceſſary
to eſtabliſh Contingence. Albeit they are mo-
ued alſo with an other cauſe, and the ſame
much greater and waighter. For in caſe it be
not graunted, that thinges fall out Contin-
gently by mans free will, it will come to paſſe
that ſinne ſhalbe imputed vnto God himſelfe.

as

as by whose prouidence man shall so be holden bound and fettered, that he cannot chuse but chuse, although otherwise he should strine to the contrarye. Hereupon Straightwales was brought into Christian scholes out of the Philosophers darke denises, a distinction of necessitie, whereby one is saide to be Necessitie absolute or of the consequent (otherwise according to *Aristotle* called Determinate, according to *Cicero*, Simple) whereby thinges stand at such a staye, as that nothing there can be changed: as *Luke*. 24. It is necessary that al things should be fulfilled, which are written of me in the Law and the Prophets. another Necessitie of consequence, whereby many things are prepared to be done, and no man iudgeth but that they ought to be done in their time, and yet notwithstanding are not alwaies brought to effect: as *Matth*. 18. It is necessarye that offences should come. For to swift mans blinde reason determining, if all thinges should come not to passe by absolute necessitie, then by some other necessitie, which namely may be changed when God shall otherwise dispose. This necessitie therefore they call necessitie of consequence. But verily we will shew how needlessly these thinges are concluded, and how much they detract from the dignitie of Gods Prouidence,

dence, beſides that they are not grounded vpon any ſure foundation, cõfuting euery thing in the ſelfe-ſame order wherein they are of vs rehearſed, and then with ſome reaſons and examples eſtabliſhing our opiniõ and aſſertion.

But firſt and formoſt me may ſay this in generall: that if we did ſo religiouſly as were conuenient honor and imbrace the prouidence of God, on euery ſide turning and conuaying it ſelfe, and procuring and determining all things, yea the leaſt and vileſt thinges, euen to the numbring and conſideratiõ of euery the haires of our head: and that we did moreouer ſeriouſlye weigh & conſider, how ſmall or none at all our libertie and freedome is, how ofte our will is letted and hindred euen in outwarde and trifling matters (for indeed the conſideration & acknowledgement of theſe two thinges is very requiſite and neceſſarye, as alſo moſt profitable to illuſtrate and ſet forth the glory of Chriſt) and laſtly if we called to mind, that it may be proued many other waies, that God is in no wiſe the author of ſinne, neither that it followeth euer the more by the aſſertion of particuler prouidence, as we haue before ſpecified: Verily I would ſuppoſe, that euery man might eaſily perceiue and ſee, that there were no need or neceſſitie at all to auouch Contin-

gence

gence or Haphazard. But that shall become more plaine and euident, if we bring forth our reasons vnto these thinges that are already briefely said touching Contingence.

First therfore euen by the difference that we noted betweene casuall thinges and Contingence may after a sort our assertion be confirmed. For if not so much as casuall thinges are to be graunted, but that all such ought to be reduced to the prescription and determination of Gods prouidence: how much lesse may it be graunted, that any thing commeth to passe contingenter or by Haphazard? It is not like that he that regardeth and disposeth the lesser matters, wil omitte or neglect the greater: by the administration wherof his praise also and glory may be encreased. And from whose prouidence it is not lawfull to exempt so much as the fall of one poore sparrow vpon the ground: it were very iniurious to think, that of the same are not prouided and gouerned likewise the seuerall actions of euery one. But if so be that by the same are directed those actions also, which by an vsuall manner of speaking are called Casuall, and which we acknowledge to be means or indifferent, neither serving at all to any principall cause (so farre forth as we can conceiue) as being not (euen

then when they are done) premeditated and forethought of by man: there is no doubt, but that by the selfesame wisdome are ruled and gouerned other actions, which are farre more graue and waighty, and such especially, as whereof depend the saluation or destruction of soules, and in which oftetimes doth more appeare and may be seene the mighty and wonderfull workmanship of God him selfe, then the power & abilitie of mans strength. Wherefore as by the prouidence of God Fortune and chaunce, so also Contingence is subuerted and ouerthrowen.

2 Neither is there any cause why they should saye that Contingence or Haphazard doth not reach to the internall or spirituall actions, wherin is handled the matters of the soule. For seeing Contingence is occupied about such actions as are subiect to reason, doubtlesse they cannot be excluded from the order of these, by which a man incurreth the guiltines of sinne, and for which he is arraigned as guiltie before the tribunal seat of God: inasmuch as these actions are done and accomplished by reason, which doth alwaies also egge and inuite rather vnto euill then vnto good. And these foresaide actions are truelye internall and spirituall (for why they proceed out of

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the closet of the hart) and do defile the soule before God, Christe expressedlye witnessing it *Math. 15.* wherefore the power and dominion of Contingence stretcheth it selfe euen to spirituall actions also. Furthermore whereof it appeareth, that by reason of these lawe actions especially sinfull and vitious, I say, and sauouring of damnation, because they are done beside the will of God, neither may God be esteemed the author of sinne, the cessation was taken of graunting & auouching of Contingence. It remaineth therefore that Contingence reacheth to spirituall thinges, and chiefly to the actions of sinne. But from hence good God, what horrible inconueniences do immediatly follow: If we sinne by contingence it appeareth that we do iust also by cõtingence and this doubtlesse so much the more, by how much the lesse it is in our power, and falleth more seldome that we do well then ill. But if this be graunted, then shall also the eternall saluation or damnation of man be reduced to Contingence, and then when any is saued or damned euerlastinglye, it must forsoth be ascribed to Contingence. Which if it be true, then shall predestination also be in danger, neither shal any thing be accomplished for and by it, but so farre forth as men themselues

shall contingentlye or at all aduentures direct their owne actions. And there is in very deed betweene Predestination and prouidence great affinitie and resemblance, so that the one doth as it were suppoꝛte and foꝛtifie the other. Foꝛ why, Predestination beareth it self as respecting the endes or effectes: and prouidence as intentiuely bent to the causes or meanes. Whereupon it commeth to passe, that as he that taketh away the meanes or causes, the same taketh also the effectes: so he that detracteth from the dignitie of Prouidence, must also of necessitie impaire the authoꝛitie of predestination. But rather then we should thus admit Gods Predestination or prouidence to be any whit lessened or diminished, let vs stoppe both our eares, and as foꝛ that Contingence or Haphazard, so foolishlye inuented by mans reason: let vs neuer suffer it to come in presence, but with all possible diligence and common inforcement let vs endeuer vtterly to banish, abandon and abolish it foꝛ euer.

3 Moreouer that foundation, where-upon the whole poize of Contingence lyeth, namely frée will, euery man may easily perceiue and see how weake & vnstable it is. If this should algates be true, that the will or choice of man were in all respectes so frée, as ỳ Philosophers haue

haue defined, and mans reason laboureth to perswade euen vnto this daye: then indede were Contingence or Haphazard to be graunted, yea and it would seeme to appeare, that man should doe or not doe euery thing after his owne likement, God in the meane time keeping him selfe close, and intermedling as little as is possible with our affaires, but seeing it is plaine and euident (for we haue before intreated of this matter) that we can in no kinde of actions (whither we respect externall & corporall, or internall & spirituall, or meane & middle actions) begin or proceed further forth then the Lord him selfe ordereth, disposeth, and leadeth: our owne consciences compelleth vs to confesse, that there is nothing done of vs contingently, but that all our workes and enterprizes, haue their beginninges, proceedinges and endings, after the Lordes ordinance and good pleasure, which can by no meanes be by vs changed or inuerted. We verilye for our parties consult and take counsell, we seeke for help and aide, we are carefull for all the meanes and meanes, whereby we may bring that to an ende, which we haue once conceiued in our mind, and at length also we haue all thinges at hand which we long desired: yet we see oftentimes, euen when all things are in the best

wise

thus wrought, that our drifts are disappoyn-
ted, and that it is upon the sodaine most un-
happily broken off, which we supposed to be
most happily begon and set forward. And why
is this? Doubtlesse for no other cause, then for
that the Lord ordained only such beginnings
to be, but determined to let and hinder the pro-
ceedings. So in the Prophets are declared the
counsels of the Jewes touching the calling of
the Egyptians & other forraine powers against
the Babilonicall enemy at hand, as also in the
bookes of the Gospell their devises are opened
touching the way and meane how to obscure
and darken the noble fame of Christes resur-
rection, and to suppresse his whole doctrine: but
these drifts of theires attained not their desi-
red ends, because forsooth the Lord, when he
ordained them to devise such fetches, did with-
all ordeine them to be disappointed of their
expectation, and all thinges to fall out cleane
contrary. And in these cases nothing in the
meane time without much fault and profitable
causes. For when attempts and endevers be-
ing made frustrate and voide, do cause Gods
power to appeare notable and famous, they
stirre up and confirme the godly (who are de-
lighted more with spirituall thinges then car-
nall) to reverence and imbrace the will of God:

they

they indeed continually the witches to attribute,
ledge Gods power, goodnes, righteousnes, and
to submit their proud and lofty [illegible] humbly
innumerable other good things we [illegible] and
proceed out of these and such like [illegible]
of God. Els haue prouided and disposed and
examples, according to the diuers kindes of
actions agreeable to this present purpose, whi-
ch we entreated before as touching the liber-
tie of mans will. Wherefore herebye it is con-
cluded, that there can no other Contingence
be found out in actions subiect to reason, then
is the libertie of man in the reasonable actions:
and seeing this is very small and almost none
at all, it followeth that such also must contin-
gence be esteemed: yea and so little regarde is
to be had of it, euen when to the doing of
thinges our will either inclineth or inclineth
not, that the Lordes prouidence is alwaies at
libertie and remaineth euer firme and stable,
as by the which it is as well prouided as fore-
seene, that we shall apply our will (when time
is) or not apply it.

4 Further where they suppose that Con-
tingence is most wisely and necessarily esta-
blished, least if it be graunted that all thinges
come simplye to passe by the diuine ordinance,
we should be enforced to graunt, that it must

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of sinne resteth in God, and that he is the au-
thor of sinne: we haue before cleerely shewed
and that not by one reason alone, that the
cause of sinne can in no wise be imputed vnto
God, but to men onlye themselues that are
the committers of it: and yet neuertheless
that this trueth standeth fast and sure, That
God worketh all in all by his Prouidence. For
why vnto one and the selfsame thing worketh
together God & man, yea and the deuill also:
but because he doth it by another meane and
to an other end and purpose then these, it com-
meth to passe that the blame and guilte of sin
reboundeth vpon their head, and his goodnes
and iustice appeare euen most cleere and excel-
lent. And in the meane time Gods prouidence
ordaining, and euery where putting to his hel-
ping hand, the whole matter is brought to
passe and accomplished. It were to no purpose
to repeate those thinges which we haue alrea-
dy more at large declared. Euery man may
easily perceiue, that it is in vaine and super-
fluous to bring forth Contingence, where
the inconuenience that is obiected may so ma-
ny wayes be auoided.

5 Now touching that distinction, wherby
one necessitie is saide to be absolute or of the
consequent, and an other of the consequence,

that

that we may adde somewhat: Certes we thinke that it ought euen for this cause diligently to be suspected, and abandoned, for that it cannot vnsethe out of the schooles of the Philosophers and Sophisters, we will also by some reasons make it plaine and manifest, that it is in like manner deuised beside the purpose, neither bringeth nothing at all vnto this present cause.

First let vs see from whence it came. It sprang from a false supposition, namely that the liberty of mans will is so great, that it can therby effecte somthing besides the ordinance of God, to witte sinne, or at least wise be some such thing, as is subiect to the rule of reason. But we haue sufficiently proued, that this is in no wise to be graunted: wherefore also this distinction is vaine and frinolous.

This distinction doth not so proue any thing to be done by necessitie of consequence, but that it leaueth it still whole, that all things are accomplished by Gods prouidence through necessitie absolute. Which point also we will easily proue. For the thinges which are said to be done by necessitie of consequence, are therefore iudged so to be, in such wise to be accomplished by man, as also the causes are prepared to be in a readines: as, either the expresse word of God, after which sorte necessarily by necessitie

happen

by necessitie absolute. For if those thinges that happen, were duly considered in them selues as they are vnder of God, then verily is there nothing Contingent, nothing falling out by meere chaunce of consequence: but onely Gods eternall decree is of force, and absolute & vnchangeable necessitie.

3 Seeing those thinges are said to be contingent, which are not necessarie by nature: it is to be determined, that there is nothing of it self ordeined contingent and not necessary by nature, but that the same is with God necessary by nature, if so be he hath once decreed that it shall be accomplished. For why? Gods decree is in stead of nature, nay it is more then nature, and is able to do more then nature can do. Wherefore the resurrection of the dead, although in respect of vs it be not necessarye by nature, yea rather seemeth most truly to be impossible: yet with God it is simply and absolutely necessary, and that because it was decreed of him from everlasting. Neither can it be but y^t the same shal be fulfilled, yea it shall be more certainely and effectually be fulfilled, then the things which amongst vs are thought necessary by nature to be fulfilled: especially seeing experience doth teach, that the ordinarie course of nature is ofte times letted, as

namely

namelye when miracles are apparantlye wrought) as in the standing still of the sunne, in the time of *Iosua*: and the going back therof, in the time of *Ezechias*) but that the ordinance or decree of God should be preuented or interrupted, no mans minde dareth once to conceiue.

4 It is necessary by absolute necessitie, that God should be most cheefly good, and that from God being good all good things should proceed, neither is it possible that any other thing then good should come from him. And necessarye it is by the like necessitie, that all those thinges should be accomplished which are of him decreed, whither the same be accounted in our iudgement Contingents, or impossible by nature, or (I will adde also) euill: but of all the thinges that he him selfe hath decreede, there cānot possibly be any, but that out of it should be deriued some cōmodities either to the profit and vtilitie of men, or to the illustratiō and setting forth of his owne glorye. Wherfore whatsoeuer thinges of this sort come to passe, for so much as they are good, and not wrought but of God, we must nedes vnderstand them to be dan by absolute necessitie. Thus much I think sufficient for this present.

5 But if some men more vehementlye pro-

noked to defend and maintaine as well Contingence as also the necessitie of Consequence, shall oppose vnto vs the places of Scripture, wherby it seemeth to be proued, that ỳ thing is not alwaies fulfilled which God hath decreed: as for example where God is brought in moued with repentance, ỳ he had made man, *Genes.6.* that he had made *Saule* King, *1.Sam.15* also where his decrees are declared to be abrogate or chaunged: as when after death most certainely denounced to King *Ezechias.* his life was againe prolonged to moe yéeres, *Esa.38.* likewise when to the *Niniuites* was foretolde most certaine destruction to followe within fewe dayes, and yet againe they were spared, *Ion.2.* where if I say by producing of these and such like places they shall goe about to wring from vs, that some thinges come to passe contingently or by Haphazard, and that al thinges fall out by absolute necessitie: we will answer them briefely as followeth.

1 First to those places touching repentance, we say ỳ there are there mere human affections, such as in the scriptures are euery where attributed vnto God, necessarys for the cause of teaching, to witte that our vnderstanding might be brought from ỳ obseruation of mens matters so much the more conueniently to the knowledge

knowledge also of Gods will. And it is signified by those phrases, that God will haue some thinges changed towards vs: not that he will any way alter or transpose his owne purpose or will, but that he will most simply prosecute and pursue that which was decreed from euerlasting to be diuersly accomplished: yea so decreed I say, that first it should so come to passe, and afterward that it should fall out otherwise, euen altogither as we see the whole matter dispatched and brought to an ende. There is no other thing therfore ment, then that as the worke was decreed diuersly to be done, so is it diuersly fulfilled: and so not Contingently, but in truth necessarily and euen by absolute necessity are al these things wrought according to the immutable sentence of Gods decree.

2 In like case may it be saide of the abrogation or alteration of the decrees touching *Ezechias* and the *Niniuites*. For it was decreede from euerlasting, that this cause should be handled with such beginninges, and also that destruction should first be denounced vnto thē, then that it would come to passe ỹ they should acknowledge their sinnes, earnestly implore the mercy of God, obtain pardon and forgiuenes, and so by this meanes should not perishe.

wherfor in this turning away of their destruc-
tiõ, there was not made any change or altera-
tion of Gods ordinance, but simplye ỹ execuți-
on of his eternall decree: neither did any thing
there come to passe Contingently or by Hap-
hazard, but by Absolute necessitie was ỹ whole
busines brought to an ende. As God in these
causes prouided such beginninges, so prouided
he the procedinges and successe which we see
did follow. And nothing verilye without most
great and iust causes. For by that denuntia-
tion of destruction beholde how many & great
good thinges followed. As wel *Ezechias* as the
Niniuites were brought to the acknowledge-
ment and confession of their sinnes: then they
became carefull to repent: the faith and feare
of God were forthwith kindled and stirred vp
in them: they were throughlye moued to call
vpon God for mercy, to the amendement of
their liues afterward: and (to be short) their
whole posteritie hath a notable example of re-
pentance in them propounded and set forth.
Againe by their meruailous preseruation, the
power and goodnes of God is excedinglye de-
clared, and a document giuen to all ages for
the confirmation of faith and hope. And sith
there was nothing doon there in vain, nothing
without most graue and waighty causes and

great

great profit and vtilitie, it is plaine and euident that it cãnot be said, that any thing came to passe by Contingence and (as a man would say by Gods working at or dissembling the matter.

In like maner God prouided the treason or betraying of *Iudas* and the denial of *Peter*, but he prouided withall the successe of either of thẽ to be farre vnlike: namelye that it should so fall out that the one being led with repentãce should craue pardon and obtaine it, the other that he should fall into desperation and perish. And in either of them, sith they seemed alike to be greeued and to be touched with repentance, if necessitie of consequence were to be regarded, it might be thought that they both obtained pardon: and euery man might saye, seeing the outward sorrowing of *Iudas*, that he also of necessity became partaker of forgiuenes But that was not so, in as much as it was otherwise determined of God hym selfe from euerlasting. And of so great a difference God had most iust causes and considerations, so as he can by no meanes be accused either of negligence or partiality. And so of al other things which albeit they may seeme in our opinion to come to passe most cheefely by Contingence or Yaphazard, yet must it be determined, that

they fall out in very deed by the appointement and disposition of Gods prouidence.

Wherfore that we may once dispatch and make an end of this disputation touching contingence, it shalbe much better for vs to speak simply and plainly of those things that happen (sith it is certaine that nothing comes to passe without the will and dispensation of God) vsing those formes of speaking, which we see to be vsuall in the holy Scripture, and so sincerely to yelde ouer to the diuine prouidence the honor and dignitie which it deserueth, then by strange subtilties of words, and vaine and superfluous distinctions, to minister occasion of brauling, and also of doubting of the power and goodnes of God. And seing the Scripture doth euery where and very apparantly testifie and declare, that the Lord moueth, inclineth exciteth the hartes of men, hath them in his hand, directeth, and draweth them: also that the Lord caused them to fall, blinded, hardened, deliuered into a reprobate sence: againe that the Lord worketh in men and by men that which seemeth right in his own eyes, and that the will of the Lord is euery where done and accomplished: likewise that the goinges, willes, and actions of men are ruled and gouerned by the Lord: further that the Lord giueth

ueth power, strength, and might, either to do or not to do any thing: Item that the Lord punisheth the wicked, and approueth the godly, by sending of sundry and variable successes vnto them: to be short that he doth all things after his own goodnes, power, and iustice, and willeth and disposeth to be done whatsoeuer is done, neither that any thing is so vile and base or (in our iudgement also) hurtfull, out of the which he draweth not some good: moreouer that we see all these thinges, and the Holy Ghost to speake simply in this wise. It cannot be but that offences shall come: *Matth. 18.* It cannot be auoided but that offences will come: *Luke. 17.* Againe The Scriptures must needes be fulfilled, &c. *Luke. 24.* And: There must be heresies among you: *1. Corinth. 11.* Last of all saith in other places these and such like proper phrases of speeche are ofte times met withall, and all of them most apt to celebrate and set forth the glory of God with such reuerence and deuotion as is most fit and requisite: Let vs learne and inure our selues to vse such and the same also, and as ofte as we speake of Gods prouidence, let vs sprincle them in our speeches and communication vtterly abandoning all monstrous words and vaine and friuolous distinctions. Certainly as for the holiest and

learnedst of the fathers we see them to haue beene contented with a very simple and plain manner of speaking. *Chrisostome* expounding that of *Iohn. 18.* It is necessarye that offences should come: It is necessary, saith he, that they should come: but to perish, it is not altogether necessary. A little after he addeth: He foretelleth for a certaintie that offences should come, and so much is expressed in other woordes of *Luke. 17.* It cannot be auoided but that offences will come. Albeit that in ỳ place some thinges are spoken, which may seeme doubtfull vnto him that is not very attentiue, as that it is not signified by the Lords wordes, that the life of men is subiect to the necessitie of things (perhaps he vnderstandeth by the word Necessitie the Philosophers Fate or desteny, and then speaketh he most truelye) yet are many thinges propounded also most worthy the reading, and to this present purpose very fitte and conuenient. But in the mean time he maketh no mention at al of contingence or of necessity of cõsequence. *Augustine* de libero arbitrio lib. 5. cap. 3. doubteth not to affirme, that all things come to passe by necessitie, which come to passe in the creatures of God: and that because God hath already determined it, according as may stand best with the order of that vniuersitie of

thinges

thinges which he hath created. For he doth not alter his wil and purpose in the gouernment and administration of thinges. And in the meane season he doth most clearly teach in that place how it is to be be vnderstood, that we sinne voluntarily by our own will. Againe De ciuitate Dei lib. 5. cap. 10. he saith, That there is a certaine necessitie called ours, which is not in our power, but although we be vnwilling yet it worketh what it may, as is the necessity of death: and a certaine necessitie wherby we say that it is necessary, that a thing should so be or should so come to passe, as it is necessary that God should euer liue and foreknow all thinges. So saith *Augustin*. Neither do I yet see any thing that may make to the establishing of Contingence or Necessitie of Consequence: albeit I am not ignorant, that the same destinction is attributed vnto *Augustine* him selfe quest. 23. Can. 4. *Nabuchodonosor*. I feare least it be taken out of some counterfet worke foisted in amõgst his. No lesse soberlye in handling of such places haue the residue of the Fathers spoken, of whome the greatest number made conscience in borrowing so much as one word out of the Philosophers schole, that might cast any suspition or scruple of error into godly mindes. Neither is there extant in any (whose authoritie

ritie at leaſt is of any accompte in the Senate of the Doctors of the Church, eſpecially e the more ancient) either the word Contingence, or that diſtinction wherof we haue ſpoken. Which thing ſeing it is ſo, we vnderſtand y is our partes and duties ſtudiouſly to auoide the perilous innouations of words, and vaine deſtinctions: and on the other ſide to vſe plaine and vſuall phraſes, ſuch eſpecially as are contemned in the holy Scriptures. And thē doubtleſſe will all men iudge, that we thinke reuerently of diuine matters, when they ſhall perceiue vs to ſpeake of the ſame properlye and without offence.

But to the intent we may aſwel yet more euidently confirme, that all thinges come to paſſe by the neceſſitie of Gods prouidence, and nothing contingently or by haphazard: as alſo that we may ſet before all the goodlye as it were in a table, how and after what ſort it behoueth them to vſe the places that entreat of Gods prouidence, and the phraſes wherin the ſame matter is handled, in reading of the holy Scriptures: We ſuppoſe it will be athing worthy our labour, if we propound certaine hiſtoricall examples out of the Scriptures, and conſider in what points the force of Gods prouidence doth vtter & declare it ſelf. Now ther

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is extant great plenty of such examples, but it shall be sufficient for vs to haue produced only twaine: the one shalbe of *Ioseph* sold of his brethren: the other of *Absolon* rebelling against *Dauid* his father.

Intending therfore to speake of *Ioseph*, we are to consider first and formost what ỹ Lord by his Prouidence determined in especialye to make knowne in him. He had determined to preferre him at the length to the gouernment of the land of Egipt, to the end he might there become a helpe and comfort to his Father *Iacob* and to al his brethren, in prouiding things necessary to liue withall in the time of an vniuersall famin: and ỹ by the same occasion also the posteritie of *Abraham* might passe into Egipt, there to serue in bondage and thraldom, as God had foretolde long before vnto *Abraham* it should come to passe *Genes.* 15. But now beholde (I pray you) by what meanes God determined to bring this thing to passe. First it is written *Genes.* 37. that *Ioseph* was beloued of his Father aboue all his brethren, and that he was clad also in a partiecolloured coat, and for that cause became very much hated of his brethren. Beholde a certaine beginning or entry into the matter, though appearing onlye a farre off, from the which afterward it came to

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the platforme touching the selling of *Ioseph*: and which (although it were euill) God intended to vse to the procuring of much good. Heerupon *Ioseph* hath dreames in appearance and outward shew very absurd, but in truethy most certaine prognostications of great and most weighty matters to be accomplished in him.

As for Dreames they might seeme (if any other thing at all) to fall out especially by contingence or haphazard, as ỹ which are accounted for light and vaine thinges: and yet that they were sent of God, the very sequell of the matter did declare. Doutles it is meruailous to beholde the maiestie of God occupied euen about the disposing of mens dreames. And for the same cause were these dreames very much suspected of his bretheren, for they priuily feared, that it might one day so come to passe as the dreames did portend, their conscience no doubt telling them somwhat touching the power of Gods prouidence, wonderfullye ruling and ouer-mastering mens matters. And concerning his Father it is expressely added, that he kept this saying diligently in his hart. By which testimony the holy ghost declareth, that he was a most reuerend regarder of the diuine prouidence, and that he considered right well, that those dreames were not sent at all aduen

tures

tures, but by the will of God, yea & for great and weightye causes. But how came *Ioseph* into Egipte? God put into the minde of *Iacob*, to send *Ioseph* into the fieldes to seeke vp his bretheren. Neither in dede was this very thinge done with-out the determinate puppose of God. *Ioseph* beeing departed strayeth in ỳ feelds, wher he findeth one that setteth him the right waye, and besides telleth him tydinges of his bretheren, where they are. As yet there was nothing done without cause. For if this man had not been met withall, perhaps *Ioseph* being wery would haue returned home, and of ỳ busines should not haue gon forward. Wherfore albeit it may appeere that these thinges came to passe by contingence or haphazard, yet is it plaine that nothing was don without the dispensation of God And loe, *Ioseph* was no sooner come into the sight of his bretheren, but that they all eftsoones conspire his death. They conceiue in dede a detestable fact, but yet such as the Lord will immediatly alter, & out of which shall come a singuler good. Onely *Ruben* doth constantly intreat, perswading rather to haue him cast into a pitte, & hoping by that meanes that he might priuily conuaye *Ioseph* safe vnto his Father. And this thing was procured by the Lord, least their minds being as yet on fire

they

they should forthwith defile their hands with their brothers blood. Albeit neither did this counsell of *Ruben* prevaile according to his desire. It was in déed good & godly of it selfe, as that which would haue been very ioyful to the Father, hallsome to *Ioseph* and no whit discommodious to the brethren, and therfore in our iudgement God ought of right to haue holpen forward the attempts of *Ruben*. But in vaine is mans counsayle set against Gods. As the counsell of them that would haue had him destroyed could not take the effect, so was it not expedient that his counsaile that coueted to saue him should goe for payment: seeing they bothe were indifferently against the immutable decree of the Lord touching the promoting of *Ioseph* in Egipt, which was altogether necessary to be perfourmed. *Ioseph* therfore is cast in to a pitte, as who should say to be killed with hunger. In the meane time that outragiousnes of minde and boyling wrath in the brethren is for great good by little and little slaked and waxen colde. What then? Marry besides all expectation comes me *Ismalitish* marchants that way. But think not that any thing came to passe by haphazard. God himselfe had very fitly drawen them to that place. For why, by this occasion the brethren changing their sentence

tence, consult about the selling of *Ioseph* to the *Ismaelites*. And heer a man may see the plaine pall meane, which the Lord had prepaymed for the conuaying of *Ioseph* into Egipt. Either fore this last deuise of the brethren the Lord would haue to take place: and *Ioseph* nois ie solde vnto the *Ismaelites*, he accompanieth them directly into Egipt where he must one day bear the cheefe sway. By the way I admonish, that heere was propounded and set forth a wonderfull token and mysterye of Gods dispensation towards the first springing Church, in that *Ioseph* was rather solde for the price of money, then by any other meanes (which might easily also haue beene deuised) cast out. For in this behalfe there ought to appeere in *Ioseph* a type and figure of Christe to be solde afterwarde in like manner. *Ioseph* being solde, his party-colored coate dipped in blood is sent vnto his Father, least ỳ olde man should come to the knowledge of the sinne committed, and might think the Childe to be torne in peeces by some wilde beast. But beholde why God would haue *Ioseph* to be adorned of his Father with such a garment, verily to this end that by this signe he might be induced to beleeue, & be throughly perswaded of the matter. And the Lord would therfore haue this conceit to be mueted by the

brethren

brethereu, and the Father to be perſwaded, leaſt the old man ſhould be carefull afterward to make any further enquirie for his ſonne: who vndoubtedly would haue laboured euen to his exceding coſte and charges, to haue fetched him back out of the middeſt of Egipt, if he had knowne him to be there. So farre forthe was that neceſſarye to be fulfilled, which the Lord had alredy determined touching the going of *Ioſeph* into Egipt. That which followeth *Gen. 38.* belongeth not to *Ioſeph*, neuertheleſſe it contayneth notable inſtructions concerning Gods prouidence. For that we may adde this alſo as it were by the way, it is declared how *Thamar* taking the matter greuouſly, for that after the death of her husband *Er* the ſonne of *Iuda*, his other ſonne *Sela* being promiſed vnto her, was yet giuen vnto another, ſhe in trim apparell, and faſhioned in a maner after the guiſe of Harlots, went into a common way: and that *Iuda* came haſtilye thither the ſelfe ſame way, and companied with her, who he ſuſpected to be a Harlot, being in very deed his daughter in lawe, and gat her with childe, giuing her for a pledge or token (inaſmuch as he had no reward in a readines to beſtowe on her) his ring, Staffe, and cloake. Now in this hiſtory many thinges, nay euery thing might

ſeeme

seeme to fall out Contingently or by Hapha-
zard, (for what might be saide to be more Con-
tingent, then to be clad in this or that gar-
ment, to goe to this or that place, to resort to
a woman with a will to be naught with her,
to giue a pledge or not to giue it?) if we were
not taught by the Euangelists (*Matth.1. Luke.*
3.) very clearely and manifestlye, that euery
thing was so disposed and ordered by the Lord
him selfe, vnto whom it seemed good by such a
meane to amplifie the stock and familie out of
which Christ was to be borne, and to vse the
lewde and naughtye will of *Iuda* vnto good.
Furthermore *Ioseph* being entred into Egipt,
what doth he? Is he raised by and by to the
administratiõ of the common wealth, or doth
he hastily thrust forward him self to intermed-
dle with hard & difficulte affaires? No verily.
The Lord would haue as yet many things to
goe betweene. *Ioseph* was already before once
solde, *Genes. 39.* and not to any of the common
sort, but to *Potiphar* the cheefe stsward of *Pha-*
raoh, who beholding him to be adorned with
excellent giftes of body and minde, betaketh
vnto him the charge of his whole house and of
all his goods. And thus would the Lord, (as it
were) prepare *Ioseph* after a sort to vndertake
great and waighty matters afterward, and to

liue in such a place, as where occasion might be giuē both to heare and learn many things. Which that it might the more conuenientlye be accomplished, the Lord made such signes to appeare in *Ioseph*, as whereby al men might vnderstand, that euery of his actions were especially gouerned by the heauenlye prouidence. Wherupon the Scripture there in that place, prouoking vs vndoubtedly to the consideration of God prouidence euery where working, doth sometimes repeate, that God was with *Ioseph*, and made all thinges to prosper that he toke in hand. Now come we to those meanes which it pleased God to vse, in aduancing *Ioseph* to so excellent a dignitie. Doubtlesse to mans reason they might be thought very fond and foolish, yea and some of them such, as by which we might gather, that *Ioseph* was rather forsaken of God then holpen. For why? he must fetch his beginning heere from the foule and filthy prison, and must tread his first step to glory through the path of extreame shame and ignominy. *Potiphars* wife burning in lust, and feigning lies touching force to be offered vnto her by *Ioseph*, was the cause, that he being guiltlesse and innocent was cast into prison. But certainly Gods prouidence sleapt not in the meane time, as busilye disposing, how

out

out of the sinne of a shamelesse harlot, and the miseries of his seruant wrongfully vexed he might raise and procure many good thinges. First he brought to passe, that *Ioseph* was very well liked & accepted of the ruler of the prison, and in that respect was so much the better prouided for. For thus saith the Scripture expressely: But God was with *Ioseph*, and gaue him fauour in the sight of the maister of the prison. Wherupon the ruler committed also vnto *Ioseph* the charge of all the prisoners. And so *Ioseph* beeing in bonds, yet ỹ Lord so ordaining, beareth rule: so truly might it be saide, that he all the time he was in Egipt, did nothing els then exercise a perpetuall kinde of gouernement, & play the part continually of a maister, ỹ was solde to be a bond seruant. He had borne authoritie in *Potiphars* house, he beareth authoritie in the prison, and euery where happily: it remaineth only that he be preferred ouer all Egipt, to gouerne it with like felicitie. And to this dignity he was aduaunced by this occasion. There were in the prison at that time *Pharaohs* Butler and Baker, as it is written *Genes.* 40. These men, as it happeneth sometimes, had Dreames, wherwith they were not a little troubled. But note heer againe, that dreames are induced of God and that not without a

cause. *Ioseph* as he was taught of God (for so he saith there: Are not interpretations of God?) declareth the signification of the dreames, saying, ỹ they are most certaine foredemonstrations touching the issue of either of their cause After three daies the thing it selfe approued the trueth of the interpretation, whilste the one (as *Ioseph* had foretolde) was hanged vpon a tree, and the other restored to his former office. But when two yeeres were expired after that, King *Pharaoh* him selfe (*Genes.* 41.) is vehemently troubled with strange and vnaccustomed dreames, neither desired he any thing so much, as to hear of some one, that could tell him the meaning of them, and what they betokened. See heere the counsell and purpose of God. When as there could none be found among all the wise men of Egipt (of which sort there were thē many) that could say any thing (in effect) to the matter, the Butler, (not doubtles contingētly or at al aduentures, but God plucking him (as it were) by the care,) remembreth *Ioseph*, and sheweth *Pharaoh* of his dexteritie in expounding and interpreting of dreames. *Pharaoh* forthwith commaundeth him to be brought out of prison vnto his presence, without any delaye telleth him his dreames, and requireth him to declare the meaning

meaning of them. There *Ioseph* referring all thinges (as was meet and conuenient) to the prouidence of God: Not I, saithe he, but God shall giue answere for the welfare of *Pharaoh*. And a little after: Both *Pharaohs* dreames are one, and God hath showed vnto *Pharaoh* what he is about to doo. Again: And this is the thing which I haue said vnto *Pharaoh*, that God hath shewed vnto *Pharaoh* what he purposeth to do. And againe: And because the dream was doubled vpon *Pharaoh* the second time, beholde the thing is established by God, and God will make haste to pertourme it. Then the which what could be spoken more grauelye? or how could it be more clerelye expressed, that all thinges that are, come to passe by Gods ordinance, and that they must of necessitie be accõplished, which he hath once determined? God forbid therfore, ỹ either in *Pharaohs* dreams, or in *Iosephs* deliuerance, or in any other actiõs whatsoeuer, we should giue any place to Contingence. Certes *Pharaoh* him selfe and al his Courteours acknowledged Gods prouidence so effectually working in *Ioseph*, and extolled the same with praise. For hauing heard the most wholesome counsell and aduice of *Ioseph*, touching the gathering vp of the fruites into the barnes during all the space of the seauen

fruitfull yéres, *Pharaoh* said vnto his seruãts: Can there be found any such man as this, in whom is the spirit of God? Then said he to *Ioseph*: Forasmuch as God hath shewed thee all this, there is no man of wisdome and vnderstanding like vnto thee. Thou shalt therfore be ouer mine house, and at thy commaundement shall all my people be armed, and only in the Kinges throne will I be aboue thee, &c. Then *Pharaoh* called *Iosephs* name *Zaphnath Paaneah*, as a man would say, the searcher and expounder of hidden misteries. Beholde how that now is perfourmed in *Ioseph*, which God had alreadye determined: and how that whatsoeuer things are hitherto done, were procured by the singuler prouidence of God, and especiallye directed to this point, namely that *Ioseph* might be aduanced to the gouernemẽt of the whole Kingdome of Egipt. What man pondering al these thinges in his minde, would not marueil at the prouidence of God, so intentiuelye watching and carefull euen in the least thinges for mans saluation? But we make not an ende here as yet: there remain some things in the historye of *Ioseph* most worthy to be obserued. Whilest the famin raged and ranged through out the whole worlde, *Iacob* hearing that there was Corne to be solde in Egipt, sen-

Genes. 42.

deth

deth ten of his Bonnes thither to buye foode: who when they were come thither, they worshipped the Lord of ȳ land, suspecting nothing lesse, then that he had ben their brother *Ioseph*. Where it is straight waies added: And *Ioseph* knew them to be his bretheren, but they knewe not him. And *Ioseph* remembred the dreames which he dreamed of them. Beholde *Ioseph* a diligent marker and obseruer of Gods prouidence weigheth with him selfe, that it fell not out by Chaunce or Haphazard, that he being a childe long before had dreamed, that he should one day be worshipped of his bretheren. For he seeth now the selfesame thing to be fulfilled indeed. Yea and they also, when it was laide vnto their charges, that they were crafty spies, and for that cause were drawen into prison, they construed that they were not brought into danger rashly and without cause but by the iust iudgement and ordinaunce of God, for thus it is in the text: And one of the said vnto another, verily we haue sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we would not heare him: and therfore is this trouble come vpon vs. For so did extreame necessitie wring this confession from them touching the care and gouernement of God in and about mens

matters. Albeit it appeareth that therfore also was this confessiō made and brought to light, to wit, that therby *Ioseph* him selfe might farre more vehemently be moued, & that from thēce forth he might conceiue such deuices in his minde, as wherby he might draw as well all his brethren, as his father also vnto Egipt. For why? hitherto tendeth all that now doth followe. For it behoued of necessitie to be fulfilled, not onlye whatsoeuer was determined touching the aduancing of *Ioseph* to the highest top of dignitie, but also in like maner whatsoeuer God had once decreed from euerlasting touching the bondage and seruitude of the *Israelitish* people in Egipt by the space of fower hundred yeres togither, whereof also he had now long before (*Genes. 15.*) certified his seruant *Abraham*. To this thing therfore will the Lord from henceforth direct the drifts and counsels of *Ioseph*: neither yet by any humane consultations (though euen of the holy fathers themselues, which had heard no doubt of it by *Abraham*, and if we beholde the iudgement of mans reason, they ought worthily to haue fled from it) might that eternall decree be letted or hindered. Let vs see therfore what meanes the Lord vsed to the accomplishment heerof. *Ioseph* dismisseth not the men whome he called spies,

spies, but vpon this conditiõ, that one of them should remaine in bondes, and the residue make promise, that they would bring with them their yongest brother also, of whom they had made mention. Furthermore he prouided that ỹ monye which euery one brought, should priuily be conueighed into euery of their sacks There is nothing doon heere Contingentlye or by Haphazard. For by these meanes it behoued them to be constrained to keepe touch, to the end they might hasten their returne into Egipt, to know more neerelye the Lords will and pleasure in time conuenient. Merilye they finding their money in their sacks, could not otherwise iudge but that God caused it so to be What is this that God hath doon vnto vs? say they. Wherfore their Corne being spent, partly to restore their suspected money, and partly to deliuer *Simeon* out of captiuitie, they are compelled to goe againe into Egipt, and to carry *Beniamin* their yongest brother with them, as they had promised: *Genes. 43.* neither could they procure corne to be brought them by any other meanes. But whilest they going away the second time, their father *Iacob* prayeth and wisheth wel vnto thẽ in this wise, God almighty giue you mercy in the sight of the man, that he may deliuer vnto you your other brother, &

this

Ioseph

this *Beniamin*: the godly olde man giueth a notable testimonye, that he doth ascribe onelye vnto God alone, whatsoeuer should happen or betide, neither beleeueth he that any thing could fall out Contingently or without cause. But neither is it in vain, that at their fathers commaundement they carry giftes with them also. This was conuenient for those, that should not only by a vaine and long custome in a receiued kinde of gesture, but also verily and in deed giue reuerence and worship. And in that *Ioseph*, whē his brethren were come, commaundeth them to be brought into his house, and great cheer to be prepared for them, afterward also maketh merry with them, it auayleth to this end and purpose, that they beholding so great a dignitie and power, might be moued to the greater reuerence: which thing they them selues do after a sort confesse, when (as the Scripture maketh mention) they saide they were brought in, to th'intent that being circumuented they might be brought into bondage, and for feare of so great a mischefe, they declared to the steward that they had brought the money againe without fraude that was found in their sackes. And afterward the siluer cup by *Iosephs* procurement, being bestowed in *Beniamins* sacke, *Genes.* 44. was a meane

most

most fitly deuised, whereby they might be admonished to yeld themselues willingly to *Ioseph* into bondage: as the wordes of *Iuda* do not obscurely signifie. God, saith he, hath found out the wickednes of thy seruants: beholde we are seruants to my Lord, both wee, and he with whom the Cup is found. To which ende appertaineth the long oration made there touching that matter. At the length when the brethren had now so oftentimes worshipped him, so oftentimes saluted him as their Lord and Master, *Ioseph* seing the true meaning of his dreames to be fulfilled, openeth himselfe *Genes.* 45. vnto them, signifying that he is the very selfesame *Ioseph*, whom they long before had solde to the *Ismaelites* trauailing into Egypt: and to the end he might rid them of feare, he eftsones repeateth, that he was not sent thither of them, but of the Lord, and that verily to the safetie and preseruation of them all. And certes with so many sundrye euents and dangers comming between, growing in no wise by Contingence or Haphazard, ought that once to be performed, which the Lord had predoomed touching *Ioseph*: and by what meane God prouided in the cause of *Ioseph* such an end, by the same also prouided he all thinges which he knew would be necessary

and

and fitte to the same end. Last of all, whē the olde father *Iacob* (*Genes. 46.*) goeth with his whole familye into Egipt, that it came to passe by Gods disposition, euery man may vnderstand euen by his wordes vnto *Iacob* in the same Chapter set downe: Feare not, saith he, to goe downe into Egipt, for I will make thee a great nation, I will goe downe with thee into Egipt, and I will also bring thee backagain. And by this occasion not only is brought to an ende that which *Ioseph* (taught of God by a dreame) had foreseene should be fulfilled in him self, but also that which God two hundred yeers before had foretolde vnto *Abraham*, to witte, that it would come to passe that his posteritie should sojourne and serue in a strange land. Very wonderfull doubtlesse and ioyfull it is to consider, by what meanes and proceedinges God bringeth his determinations to passe.

And hitherto touching the Hystory of *Ioseph*: wherupon (inasmuch as it doth moste clearlye teach, that nothing though neuer so vile, and abiect, in apparāce, to mans reason, cōmeth to passe contingently or by haphazard) we haue so much the more willinglye written all these things at large, for that our hope is, that godly and well disposed mindes may heerby take an example, how in other holy Hystories also they

they ought to obserue and mark the forces and power of Gods prouidence euery where busily occupied.

Now to the other Hystorie touching *Absalon* seeking by fraud and force to inuade his Fathers Kingdome. We wil dispatch the matter in fewe words. How God diuersely punisheth sinnes, neither suffreth he any to liue so securely, but that he afflicteth them oftentimes with greeuous distresses, although otherwise excellent men and deer vnto God, we may beholde it euen in *Dauid* alone: who after he had committed adultery fell also into man-slaughter, and therfore he was to see his owne house plagued with ỹ infamy of most shamefull whoredomes and murders: with whoredome, where his daughter *Thamar* was defiled w̄ her brother *Ammon*: and with murder, when *Absolon* slue his brother *Ammon* at a banquet. But that that followeth, is farre more greeuous. The same *Absolon* after three yeers banishmēt by reason of the murder which he had committed, being returned home, and receiued into fauour, attempted most wickedly to thrust his own father from the Kingdome, and to get it to himselfe by force. Wherfore in this hystorie let vs see first of all the scope and drift of Gods purpose. God had determined to bring these

thinges

thinges to passe, as we may easilye gather by the very order and course of the thinges done: first and principally to exercise and humble *David* with sondry battayles, to the end he might afterward aduance him to the greater glory: secondly to destroy proud and subtill *Absolon*: and thirdly by the same occasion, in bringing a great slaughter vpon ỹ people for their sins, to reduce them into the right way. Now let vs weigh and consider, by what meanes God ordayned these thinges to be accomplished. Certainly ỹ beginnings are wonderfull. *Absolon* first and formost prouided him Charioters and horse-men, also a company of men to gard his body or to goe before him: 2 *Sam.* 15. further by saluting and embracing priuatly euery man that he met withall, and likewise by taking vp all mens matters and causes to himselfe, he did most finely get and procure the good will and fauour of the whole people. For why, by this glittering showe & glorious furniture, together with a counterfet kinde of incompatable curtesie, it behoued the poore ignorant people to be deluded, which should afterward cleane vnto him. In which behalfe there appeareth a sensible argument of Gods wrathe. For loke whome the Lord will destroy, those first he blindeth, that seing they may not see,

and

ẽ embrace false god thinges for true. Wherefurthermore he feigneth, that he must pay his vow and offer sacrifice in *Hebron*, and for that cause obtayneth leaue of his father to goe thither, suborning and sending forth some before, that in giuing a signe by the sound of a Trumpet, should spread abroad and giue out speach on euery side, ẏ he reigned as King in *Hebron*: this doubtles was a very fit occasion to bring the matter to passe, then the which could not be deuised a better or more conuenient: ẽ that the same was so prouided of God, we will effsones make plaine and manifest. To let this passe, how ẏ the crafty For gaue a notable testimony of Gods prouidence, whẽ he said, that what time he remayned in *Geshur*, he vowed to the Lord (if at any time he shold bring him backe againe to the Citie) a sacrifice or peace offring in *Hebron*. For why he acknowledged that he was banished by the will of the Lord, and againe that he was restored by the same will. Further *Dauid* hauing heard of the tumulte rayled by *Absolon* and of the rage of the people, being in great heuines and perplexitie escaped by flight, accompanied with a huge multitude, wherin also were the Priests bearing with them the Arke of the couenant. But that all these thinges were done by the ordi-

nance

nance of God himselfe, and from the same all manner of successe was to be loked for, *Dauid* very plainly confessed, when as sending backe the Priests and Leuites vnto *Hierusalem*, he spake in this sorte vnto them: Carry the Arke of God againe into the Citie, if I shall finde fauour in the eyes of the Lord, he will bring me againe, and shew me both it, and the tabernacle therof: But if he thus say, I haue no delight in thee, beholde, heere am I, let him do to me as seemeth good in his owne eyes. A notable confession of a minde iudging all thinges to be gouerned by ỹ only prouidence of God. Not long after, when *Dauid* heard say that ỹ great wise man *Ahitophel* was reuolted to *Absolon*, what saith hee? Turne, I pray thee O Lord, the counsell of *Ahitophel* into foolishnes. For why it is a certain trueth, that all our thoughts, willes and councels are moued and directed euerie kinde of way by the Lord himself. Moreouer when hee perswadeth *Hushei*, to conuey himself also with spæd to *Absolons* camp, supposing that hée might conueniently bring to naught the counsell of *Ahitophell*: It is an euident argument, that second causes may indeed do somewhat, but neither more nor lesse, nor further forth then to him that is the first cause yea and the cause of all causes, shall seem good

and

and expedient. Whereas in the 16. chap. wicked *Simei* commeth forth cursing and reuiling, keeping a quoyte, and casting stones also both at *Dauid* and at those that were with him: godly *Dauid* interpreteth euen this thing also to be done by Gods ordinance, and therefore forbiddeth him to be stricken by *Abizai* the sonne of *Zeruiah*, or by any meanes to be letted or prohibited. In that he so curseth, saith he, he doth it, euen because the Lord hath bidden him curse *Dauid*: who dare then say, wherfore hast thou doone so? Thus verily that this thinge ought to be accomplished, not contingently, but necessarily, he willingly acknowledgeth. And he addeth: Beholde my sonne, which came out of mine owne bowels, seketh my life: then how much more now may this sonne of *Iemini* lay? He layeth alike both the wicked attempts of *Absolon*, and desperate sawcynes of *Simei* vpon the prouidence of God. It followeth in the same place: Suffer him to curse, for the Lord hath bidden him (note that he saith, bidden) It may be that the Lord will look on my affliction, and do me good for his cursing this day. By which wordes it plainly appeareth, that wicked *Simei* brast forth to so heinous a fact, by the very will and impulsion of the Lord himselfe: but yet that the Lord can, when it pleaseth him, turne the

malice of *Simei* to *Dauids* good.

Now how in like manner, through the disposition of Gods prouidence, ye counsell of wise *Ahitophell* was ouerthrowne by *Hushai*, according as *Dauid* had desired, may out of that long narration Chap. 17. be sufficiently vnderstood: but chefly out those words of ye scripture which are added afterward: The Lord had determined, saith he, to destroye the good counsell of *Ahitophell*: and the cause is added, comprehending a reason of the whole matter: That the Lord might bring euil vpon *Absolon*. Therfore the Lord gouerneth mens mindes and willes, yea and inclineth them after a sorte, so as they are caried after euill: and whatsoeuer is heere done by *Absolon*, is done by the Lords disposition. By like reason it came to passe, that *Ahitophell* was so fierce & cruell against his owne life, that he went and hanged him selfe.

In that behalf it pleased the Lord to reuenge his treachery, and to bring to passe, that euill counsell (according to the Prouerb) might be seene to fall out worst to the counsellour himselfe. Further touching them that were sent vnto *Dauid*, to shew him the counsell of *Hushai*, and likewise through what policye they were saued from their enemies hands by a woman, it were long to declare: yet in the meane season

that

that all things were don by Gods prouidence, it may sufficiently appeare by those things, that are spoke of *Hushai*, whiche fled at *Dauids* commaundement. For loke from whome the end floweth, and from the same also (without question) must be deriued the meanes tending to the same end.

Now the things that follow Chap. 18. touching the conflict of both the armies, touching the twenty thousand that were slayne of *Absolons* parte, and touching the miserable end of *Absolon* himselfe, that they can by no meanes be referred to contingence or haphazard, the very wordes of the Scripture do abundantly testifie, wherby whatsoeuer came to passe, is ascribed onely to Gods prouidence. For so we heard before, That the Lord would bringe euill vpon *Absolon*. And in this self same Chap. 18. *Ahimaaz* saith of *Dauid*: The Lord hath deliuered him out of the hand of his enemies. Againe the same man to *Dauid*: Blessed be the Lord thy God, who hath shut vp the men that lift vp their hands against my Lord the King.

And immediatly after *Chusi* also saith vnto him: The Lord hath deliuered thee this day out of the hand of all that rose vp against thee. Wee see clearly they all do confesse, that euery thing was done by the wil and dispensation of God, and

and that it cannot be said without the greate iniury of Gods name that any thing came to passe casually or by chance-medley. Thus much of *Absolon*, and I think inough. For in that *Dauid* after a sorte did beare here a type of Christ, and they that cleaued to him a type and figure of the Church: on the other side in that *Absolon* with his adhearents shadowed out the persecutors and enemies of the gospel, and that by the diuine prouidence so ordaining as in many other actions of the holy Fathers, we know a type and figure of thinges to be accomplished by Christ apeered, there is no cause why we should enter now into this field. Verily I suppose that these two examples are of vs in such wise discussed and declared, as that euery man hereafter may easily without any difficultie, by himselfe finde out and determine in other holy discourses also by like occasiō the places commending the force & power of Gods prouidence: especially seeing there is scarce any narration to be found in the holy Scriptures, wherin are not some such places intermixed, and that almoste appearing manifest to sight. And it behoueth vs to iudge, that it was procured by the singuler purpose and counsell of the holy ghost, that such and so many places do euery where come to hand. For why, they

do not only preach and set forth Gods prouidence working al in al things, which in trueth can neuer sufficiently be blazed and displayde as it deserueth: but also further they comprehend manifolde and the same most sweete and holesome doctrine. For they will vs especially to acknowledge our owne weakenes and miserie: they admonish vs to learne to depend wholy vpon God alone, to commend all our actions all our life long vnto him: they stirre vp faith in vs: they inuite vs to continuall inuocation of the grace and helpe of God: they counsell vs to take in good parte, what soeuer happeneth amongst men, and so they moue vs to modesty. patience & long sufferance: finally they propound vnto vs in all thinges that come to passe, the diuine power, goodnes, righteousnes, attentiuely to be marked, and euer more to be praised. Seeing therfore these places are such, let no man be of this minde to think y they are tarelessely to be passed ouer.

Wherfore by all these things we haue sufficiently and clerely enough proued, that neither to Fate or Destiny, nor to Chaunce, nor to Fortune, nor to Contingense or haphazard may any place be giuen at al in our sacred philosophye, where iust regard is had of Gods prouidence, and the same worthily esteemed.

Whither the Prouidence of God imposeth ne-
cessitie to things prouided. *Chap. 6.*

NOw some men may say: If nothing at all commeth to passe Contingentlye or by Haphazard, nor nothing by necessitie of Consequence, then it followeth, that all thinges come to passe by necessitie (as they call it) Absolute, yea and that all thinges that happen, are accomplished by a certaine vnchangeable and vnauoydable necessitie, so as tyey cannot possibly chuse but be done. And is this in anywise to be graunted? To this obiection or question we will answer in fewe wordes.

1 First, if we list not to striue about wordes or sentences, but are content to vse those, that we see oftentimes to be met withal in the holy Scriptures: nothing forbiddeth but that we may say simplye, that all thinges come to passe by necessitie, and that it is impossible but the thinges should be accomplished which the Lord hath ordained to be done. For after this sort Christ him self saith simply, It is necessary that offences should come: It is impossible but that offences should come: againe, All thinges must be fulfilled which were written of him by the Prophets. And thus it was necessarye, that *Iudas* should sell and betraye Christe to the

Iewes

Iewes for money: it was necessary, that Peter should deny Christ thrice: it was necessarye that Christ should suffer, &c. So we see Christ spake plainely touching the things that might be thought indeed to come to passe Contingently or by Haphazard, and yet could they not otherwise chuse but come to passe: yea it was as necessary that those things should be accōplished, as it is necessarye that God should be most good, iust, mighty: inasmuch as it behoued them all to be done to the manifesting of Gods goodnes power and righteousnes What need is there then to fetch fond and fantasticall phrases of speech or distinctions out of the foure houses of the philosophers, when as the Holy-ghost him selfe (whome we must confesse to be the best master of speaking in Diuinitie, and whom to follow is most safe) hath squared out vnto vs such as are most proper and exquisite, and to the busines we haue in hand wonderfully conuenient and agreable? Thus much therefore touching the manner of speaking to the question propounded.

But as touching the thing it selfe inasmuch as we haue sufficiently proued, that no thing can possibly come to passe without the dispensation of Gods prouidence, how vile or base soeuer that appeareth to mans reason that

is brought to passe: Further that by the same are gouerned and directed euen the very minds and wils of men, yea and turned to and fro, whither soeuer that (as the Shypmaster) shall moue them: against that prouidence can by no meanes, seeing it is eternall & immutable, be disapointed of determinate effectes: out of all these thinges is gathered no doubtfull or perplexed conclusion, namelye that it must of necessitie be accomplished, and that it cannot be but accomplished, whatsoeuer Gods prouidence hath once ordeined to be brought to passe: neither shal it be any offence to say, that all thinges come to passe by necessitie of Gods prouidence.

3 Some, when they heare speaking of this matter, seeke starting holes, saying that there is no such necessitie brought vpon thinges by Gods prouidence, especiallye that any should do euill, but that God onelye foreknewe and foresawe thē so to do: and that same are such, not because God foreknew they would be such, but rather ý he therfore foreknew thē, for that they should become such of their own accord, but this verily is nothing els, then to reiect ý cause of prouidēce, and to take vp an other touching foreknowledge. So must we in no wise do. As we shall shyrke speake of foreknowledge, we must

must doubtlesse be well resolued and conclude (as is meete) that God fore knew all thinges that are or euer shall come to passe, neither may we thinke that any thing can come to passe cõtrary to his foreknowledge. But from hence we must also proceed to prouidence, and determine with our selues, that according to this, God, ouer and besides that he knewe before the sequeale and successes of thinges, doth also further by this insearchable wisdom order and dispose all thinges, as we haue already oftentimes and with effectuall and substantial reasons proued and declared: neither that there is any thing among the creatures either so vile or glorious, which may iustly be exempted from the iurisdiction of prouidence. Which seeing it is so, it is plaine and euident, that God as he foreknew all thinges, so also he prouided them, yea and euen then when they are accomplished, doth stil rule and gouerne them: and therfore they are simply of necessitie in such a state and condition, as they are perceiued to bein, and that because through the working already of prouidence they cannot otherwise be. And foreknowledge doubtlesse seemeth after a sorte to depend vpon prouidence. For the Lord knew before how and after what sort he would deale with euery man, yea euen

before

before he had made any man: but he therefore foreknewe it, because he had euen then also predoained, how and after what sorte he would haue euery man to be dealt withall. Foreknowledge therfore & prouidence ought to be considered seuerally and apart, and that verily as working most cheefely once, and discharging her office before the creation of thinges: and this as working in and throughout all time, and removed from none of those thinges which are made.

4 Neither is there any cause in ỹ mean while, why the Lord should be blamed in anything: seeing we are sure, that whatsoeuer is done of him, is don either to declare his power & to set forth his glory, or to commend his iustice, or to extoll his goodnes: albeit these causes are not alwaies so easie to be seene of vs, and they do oftetimes altogither escape vs. For who hath knowne the counsels of the Lord? Notwithstanding the rule of faith remaineth vndoubted and infallible, That whatsoeuer God dooth, he dooth it for the best. For why, the fall of our first parẽts, ỹ hardening of *Pharaoh*, and the falsehood of *Iudas*, were prepared as well to good ends and purposes, as the constancy of *Noah* in faith, the humilitie of *Dauid*, the repentance and confession of *Peter*. Yea *Pauls*

perse-

perſecution brought ſome fruite with it as wel as his preaching, and his cruelty that went before made the thinges that followed after to become more famous and notable in him. And certes that thoſe thinges ſhould be accompliſhed which do manifeſtlye proue God to be moſt good, moſt mightye, and moſt iuſt, it is very neceſſary, neither can they or ought they by any meanes to be intermitted: therfore all thinges that come to paſſe, whither they be good in themſelues, or in our iudgement euill, inaſmuch as they are ſuch, there is no cauſe why we ſhould be afraid to ſay, that they come to paſſe by neceſſitie, no more then we will be afeard to ſaye, that God is of neceſſitie moſt good, moſt iuſt, and moſt mightye.

And leaſt of all may hence be taken any occaſion of pretending, that we are innocent whileſt we ſinne, as thoſe that could not do otherwiſe then the diuine prouidence had ordeined, and ſo to lay the cauſe of our condemnation vpon God himſelfe. This reaſon might indeed ſtand in force, if ſo be we committed ſin by compulſion and againſt our wils, and in no wiſe giue any conſent therunto. But it is a plaine caſe, that our naughtye will is at all times ſo wholye caried vnto euill, delighted with euill, and accuſtomed in euill, that what-

ſoeuer

soeuer euill there is in any action, that verily commeth altogither from vs: insomuch that by vs is defiled & made euill, euen that which otherwise the Lord (as touching that which he worketh in it) had appointed to good, yea to many good ends and purposes. Wherby it commeth to passe, that albeit we do all things by the disposition of Gods prouidence: yet nevertheless we do euill by our owne default, and euidently declare that the matter and cause of our perdition is in our selues. For vnto one and the selfesame action both the Lord putteth to his hand, & we also do worke: but considering that he doth it farre otherwise and to a farre other end then we, it followeth, that vnto him redoundeth the whole praise of power, iustice and goodnes, and we purchase to our selues eternall destruction. Concerning which matter we haue spoken elswhere.

To conclude therfore, seeing Gods prouidence is the perpetuall and vnchangeable disposition and administration of all thinges: and from this the will of God can in no wise be seperated (for whatsoeuer God prouideth, it is certaine also that he willeth the same: and againe whatsoeuer he willeth, it is certaine that he prouideth) which is it selfe also perpe-

tuallye

totally one and the same and immutable, and that whatsoeuer the Lord willeth, is of necessitie accomplished: doubtles al Godly mindes do see and perceiue, that as all thinges are administred by Gods prouidence, so also come they to passe by necessitie: to which effect *Augustine* also De Libero arbitrio lib. 3. Cap. 3. is not afraide to say, That the Lords will is our necessitie.

Howbeit least I should altogither passe in silence, what the Schoole-men haue iudged concerning this present question, as being desirous to conceale, if any thing make against vs: certes I finde that *Thomas Aquinas*, one of the cheef ringleaders among them, doth vnfolde himselfe with this distinction in quest. 22. articulo 4. of ye first part of his *Summary* looke, saith he, to what effectes God hath prepared necessary causes, they must of necessitie come to passe: and to what effectes he hath prepared contingent causes, they must contingently come to passe. And againe in the same place, It commeth to passe infallibly and necessarily which the diuine prouidence disposeth to come to passe infallibly and necessarily, and it commeth to passe contingently, which the diuine prouidence will haue to come to passe contingently. But vpon what foundation I pray you are these

these distinctions grounded? Againe, is not this to teach ignotum per ignotius, and to put forth one obscure thing by an other? For how canst thou tell, what causes are necessarye or contingent with God? and what he hath ordained to be done either by the one or by the other? Last of all, what els is as yet said, then that howsoeuer at length any thinges come to passe, the same come to passe by Gods dispensation, and by his immutable will? Thou seest therfore plainely, that these distinctons are certaine snares of wordes, wherwith the vnlearned are intangled and caught, in such wise as they cannot look ouer nearely into ỹ trueth, and referre all thinges onelye vnto God, giuing all glory to him alone. How much better doth Cardinal *Caietanus* weigh this cause who in the Commentaries which he put forth vpon the *Summary* of his great master *Thomas* doth sufficiently signifie, that these reasons do not satisfie him: and among other thinges he saith expressely, that that which is once ordayned of God, is of necessitie inuitable touching God, and therfore also of necessitie inuitable simply, as well as touching God. And we may gather out of those wordes which he addeth, that he would haue saide much more to this purpose, but that he feared other mens iudgementes

mentes touching him selfe.

Wherfore be that is wise, will holde and defend that opinion, which he seeth to be most agreable with the phrases of the Scripture, and to anaile most to defend the dignitie of prouidence, and to set forth the glory of God.

That the thinges which haue hitherto beene declared touching the Prouidence of God, auaile very much, as well to many other spirituall commodities, as also especially to the fetching of comfortes from thence against all perilles and dangers whatsoeuer. Cap. 7.

HItherto I suppose all thinges in a maner which are necessary to be knowne to the iudging and speaking aright of Gods prouidence, haue of vs beene discussed: and certes our treatise is drawen to a further length, then vs thought it would. Now the matter requireth, we turne our speech, to that thing which we chefelye intended throughout this whole worke: that is to say, that we begin to shew, how a more plentifull matter of consolations cannot from any other place be ministred to afflicted mindes, then out of the diligent consideration of Gods diuine prouidence. And verily it is not either for vaine ostentation, or for

for the exercise of the witte, neither to fill vpon contentious and tragicall disputations, and much lesse to feede or nourishe fond curiositie, whereby a number delight to deuise many thinges touching high and mistical pointes, which they themselues do in no wise vnderstand, that a godly minde must be constant in the inquisition of these diuine and therfore difficult matters: but either to increase in ourselues and other of our brethren holesome doctrine: or to gather fruitfull exhortations, which we may applye as occasion shall serue, to the slothfull and dull: or to the repressing of those, that are vnhappily fallen into wicked opinions or mischeeuous deedes: or (to be short) to the drawing forth of comforts and consolations, whereby their spirites that are troubled partelye with inward and partelye with outward distresses, may in time bequieted and reuiued. For vnto these endes as to the right scope and marke that all our knowledge of diuine matters is to be directed, we are taught by the Apostle *Rom. 15.* and *2. Tim. 3.* If for any other causes knowledge be gotten, it is then fit, not to edifie, but to destroy onely, and becometh pernitious both to the teacher himselfe and also to the schollers. And albeit our of this present treatise touching Gods pro-

dence,

for

dence, might be drawen manifolde as well doc-
trine, and exhortations, and reprehensions, as
also other very profitable & necessarye instruc-
tions: Yet neuertheleſſe accordingly as we vn-
dertook to do at ỹ beginning of our worke, here
in chiefely shall our speech be spent, euen to de-
clare and shew, that it is most auaileable to
the procuring of comfortes against all per-
ills and dangers whatsoeuer: onely we will
promise a fewe things touching the excellency
of this doctrine. Wherfore that this maye the
better be done of vs, it shalbe conuenient briefe-
ly to call to remembrance, the principall heads
of those things which we haue discoursed tou-
ching Prouidence, and to drawe them all as it
were into a summary conclusion.

1 First therfore we haue defined the proui-
dence of God to be a perpetuall and vnchange-
able disposition and administration of al things
that be. Which definition we did confirme with
many and forcible testimonies of the holy scrip
ture: make both more cleare and certaine, ren-
dring a reason besides of euery worde put ther-
in, so farforth as the matter seemed to re-
quire.

2 But least any man deceiued by the subtill
perswasions of mans reason, or by the craftye
snares of Philosophers flowing from mans

brayne, might thinke that the force of Gods prouidence could not stand, and so suspect it to be a thing of nothing: we brought forth certaine arguments, which the deceiuers are wont to vse, and forthwith conuinced them, bringing in steade of them both manye other and of farre greater waighte, which proued more cleere then the light at none daies, that God hath a speciall care of all thinges created.

3 Next for others sake in teaching, and least we should vnaduisedly or confusedly intermixt any thing taken from any other place, not agreeing to our priuie purpose: we thought good to note in few wordes, how and wherin prouidence differeth from the foreknowledge, predestination and wisdome of God.

4 Which thinges being declared, we came more nerelye to searche of what nature Gods prouidence is: that is to saye, what it doth, what it can do, how and after what sort it is occupied in the gouernment and administration of all thinges. And heere againe not vnwillingly we recounted the opinions of the Philosophers touching that matter, coueting euen by this meanes to set before all men to be obserued, how vnsure a thing it is in examining of diuine matters, to follow the iudgement of foolish reason, and to determin any thing, with-

out

out consulting with the treatyse of the Polygraphe, that is to saye, the sacred Scriptures. Then here we asked, what number also out men, that is to witte, such as professe sounde and sincere religion, were all. And inasmuch as some of these acknowledged onely and vniuersall prouidence of God, ruling and moderating all thinges by a generall motion, leauing in the meane time to euery creature a certain force and power of working, after the inclination of it owne nature: and othersome also graunted that the actions of men are governed of the same, but yet only of a fewe and especially the elect: we taking a better course, haue obserued and marked what we thought to be most agreeable to the holy Scriptures, and to be most clearely expressed in them, further we considered what was allowed by the consent of the best and most ancient Fathers, and this resolution we gathered and gaue forth to be imbraced, namely that Gods prouidence doth not only vniuersally gouerne the worlde and all the thinges therin contained, but also especially and particularly dispose, procure and moderate euery thing, yea and direct the actions of euery thing to their appointed endes. Which sentence to shewe that it was approued of the Fathers, we noted some thinges of

it gravely and godlily touched by them.

But because I was not ignorant, that many would be ready with tooth and naile (as they say) to rise up against this doctrine, especially such as were ouermuch addicted to the iudgement of reason, when they heare the prouidence of God hurled abroad to be so farre forth occupied and distracted in and about euery thing, they by and by imagine and cry out, that a number of absurdities do hereby follow: and first forsooth that the freedome of mans will is vtterly ouerthrowne: 2. that God seemeth to be the cause of sinne and of our condemnation: 3. that all second causes are vniuersally excluded: 4. and by this meanes that the damned opinion of the Stoikes touching Fate is againe established: 5. that Fortune and Chaunce are disanulled and taken away: 6. that Contingence or Vnhazard is denied, for anouching notwithstanding whereof some deuines of this age think they may striue with might and maine: for these mens sakes I say, we are compelled in order to speak more largely touching euerye obiection, and what we thought to be most safe for the behoofe of Christian consciences, and for the dignitie of sound doctrine, franklye and freelye to utter and declare. Therfore what and of what sorte the

freedome

fréedome of our will is in euery kinde of actions, and what it is able to doo without ỹ helpe of Gods prouidence, we haue faithfullye opened. Againe ỹ God is in no wise the cause of sinne, neither that our damnation is to be imputed vnto him, beside̅s that lawes are not made without good cause, and the guiltye punished, we haue with proues and reasons not of the meanest sorte made plaine and manifest. Likewise second causes in what acount they are to be had, how farre forth they are of force, and when they may rightly be vsed and applyed, we haue not letted to tell.

6 Further that the doctrine touching speciall or particular prouidence doth in no part agree with the *Stoikes* doctrine touching Fate or Destiny: also that Chaunce or Fortune hath no place in our Philosophy: lastly that Contingence or Haphazard cannot truely be auouched, where the due knowledge of Gods prouidence is extant, and the same worthily esteemed: we haue with no fruitlesse discourse (as we truste) declared at large. And this is the summe of those thinges which haue of vs been taught as touching Gods prouidence. Now we will speak of ỹ fruites that are from thence to be gathered.

First as concerning the doctrine: doubtles this

this knowledge is notable and necessarye, and right worthy to be diligentlye taught and set forth in Christian congregations, namelye that God as he once most excellently and orderly made and created all things by his onely power and wisdome, so doth he still rule and governe them, committing his authoritie to none, neither standing in need of any secondary helpe. Againe that in these inferior thinges here belowe, and chefelye in mens matters, there is no place to be given to Fortune or Fate, neither commeth any thing to passe by Chaunce or Contingence. But to what end do I repeate these thinges in this order? whatsoeuer hath of vs hitherto bene declared touching the prouidence of God, and sufficientlye approued by the testimonies of holy scripture, all that may and ought to be taken for excellent doctrine, and such as floweth from ỳ fountaine of Gods word. I will adde a few things touching the excellencie and necessitie of this doctrine.

1 Verily I dare be bolde to say, that among many places of heauenlye philosophie, though otherwise right notable and rich, there is none extant so commodious and plentifull, wherby the glory of almightye God may be inlarged and illustrated amongst vs, as is this place, which

which we haue handled touching Gods prouidence: and specially if it be shewed (in such sort as we haue done) that this prouidence is not only vniuersall, but also special and particular. For to take a charge and haue a care of euery thing, and not of mens affaires onelye, but of euery creature also, far beneath the state and degree of men: besides to haue such a care and regarde of mens matters, as euen their minds and willes also are directed to certaine actions and determinate endes: this doubtlesse must be acknowledged a very diuine worke, and that surelye such a one, as wherein the power and glorye of God are seene most clearelye to shine and appeare.

2 And what shall we say to this moreouer: that loke in what accompte and regarde that confession of faith is had, whereby we acknowledge God to be God, and the same almightye, and in the selfesame (if we weigh euerye thing aright) is this doctrin also of Gods prouidence to be accepted and taken. For it is in deede the very ground and foundation of our faith. For why, he that acknowledgeth in God his prouidence especially particular (whereof we haue principallye entreated) he vndoubtedlye it is that both rightly comprehend that principall article of our religion, and confesseth, what is

in very deed to be attributed and attributed vnto God: on the other side, he that reiecteth prouidence, sinneth no lesse nor otherwise, then if he denied God to be almighty.

But to proceed how shall a man fully giue vnto God this praise, that he is the creator of heauen and earth, vnlesse we do graunt in like maner, that the same is the most wise administrator and conseruator of all things in them contained? sith in very deede it were most straunge and absurde to thinke, that he that is best of himself, should neglect, or by any meanes cast from himself, and commit vnto others, the thinges that he hath once created: and that he that is almighty should not be able to sustaine and beare the burthen and charge of all those thinges. Wherefore, by this doctrine touching Gods prouidence we are instructed and confirmed in the true acknowledgement and confession of faith: and if so be we couet and desire to be taken and accompted in the number of those, that consent and agree with the vniuersall Church in sound and true faith, beleeuing in one God almighty maker of heauen and earth: then doubtlesse is it requisite and behouefull, that we confesse in like case the prouidence of God effectually working all in all,

4 Inasmuch as it is very necessary and expedient to haue the will of God alwaies before our eyes, and that we ought as well in the first creation as in the perpetuall conseruation of all things to consider the same, haue it in admiration, & extoll it with praise: there is no man but seeth, that we can no other waies be brought to the doing of this, then by the true vnderstanding of Gods prouidence, by the which alone all thinges come to passe, and amongst them all nothing in vain or without cause. Neither is there any doubt, but that the Lord himself would haue vs to be stirred vp to the continuall beholding of his prouidence, when as by his sonne he taught vs to pray duely, that his will might be don in earth as it is in heauen, for why, to pray that Gods will may be done, what els is it, then to attribute and commit all things to his prouidence?

5 And by this consideration of Gods will we learne to iudge most truely and rightlye of all thinges that come to passe, and not otherwise to determin of them, then that they do altogither fall out to the illustration of Gods glory, and to the procurement of the saluation of the godly. For whatsoeuer it be that commeth to passe, the Lord vndoubtedly turneth it to some good, although we can by no meanes

perceiue,

perceiue, how or after what sort the same is accomplished. For like as the prouidence of God hath alwaies his omnipotencie ioyned with it, euen so is his excellent wisdom, neuer removed from the same. And againe, where all thinges fall out by his singuler wisdom, it cannot be chosen but that the same do fal out and are disposed to many good endes and purposes.

6 Last of all, sith the first way to saluation is, to humble our selues vnder the mighty hand of God, to acknowledge our own weaknes, to depend wholy and alone vpon God, to lok for all thinges profitable and commodious from him. and to ascribe all thinges that happen and come to passe to the same: and further are most clærely taught by this treatise of prouidence, how all these thinges ought to be done and accomplished by vs: it is a plaine case, that without the knowledge and confession of prouidence, we can by no meanes attaine vnto saluation. To conclude (that I tary not long) he cannot truely professe his faith in God. he cannot pray aright, he cannot beholde and acknowledge the good wil and pleasure of God in all his workes: he cannot ascribe vnto God the glory of his excellent power, wisdome, goodnes, &c. as he deserueth: he cannot humble himselfe (as is meet) before

God,

God, to craue his mercy or aide, that imbra-
seth not the doctrine of Gods prouidence, or
doth not purely vnderstād the same. And thus
much touching the excellencie and necessitie of
this doctrine.

Now concerning the comfortes, whereun-
to we would haue especially to be referred all
that hath ben spoken touching prouidence, we
must intreat more fully and at large. Before
all thinges, it is no hard matter to declare,
that as wel the definition of Gods prouidence
as also those proofes, whereby we haue proued,
ỹ prouidence is necessarily established against
the swinishe brood of Epicures & others (whose
mindes being deepely drenched in the quag-
mire of carnall opinions, can by no meanes be
lifted vp to the contemplation of spirituall and
heauenly thinges) do minister most large and
ample matter of comfortes and consolations.

Certainly sith the whole life of man is con-
tinually subiect to innumerable and the same
very pernitious dangers, either open or secret,
there is no cause why we should think, that a-
ny man can be in safety one minute of an hour
vnlesse he be preserued by the speciall proui-
dence of God. Whither soeuer a man turneth
himselfe, doubtlesse he is of all creatures the
most wofull and miserable, except he perceiue

and him

himselfe to be enuironed & beholden with the ayde and assistance of Gods prouidence.

Considre I pray thee (whosoeuer thou art) a little more diligently, the thinges which we shall hereafter rehearse touching this matter. If thou hast to do with any persons, as thou canst not shift but thou needes must: yet beholde how doubtfull and fearfull all thinges will be vnto thee, where the minde resteth not in the prouidence of God. Some man embraceth thee very friendly to outward appearance, and also entertaineth thee with a kisse: but vnder the couler of this flattering gesture *Amasa* is thrust through of *Ioab*, & our Lord and maister Christ is of *Iudas* his disciple betrayed into the handes of his enemies: *2. Sam. 20. Luk. 22.* Some body calleth thee forth to walk into the fields; so was godly *Abel* circumuented by his brother *Cain*, and killed: *Genes. 4.* Thou art bidden to some great feaste or banket: but by this meanes *Absolon* entertainde his brother *Ammon*, & slew him: *2. Sam. 13.* What I say nothing of other horrible mischeifes, as of brawlings and contentions, of poysoned pickles or sauces, of the hurt of healthy by excesse, and such like, which (alas for sorow) we see to too often to arise by feastinges. Thou visitest thy sicke friend to help him or comfort him as thou canst:

but

but thou knowest whilest *Thamar* did so much
weep dutifully, she was defiled by her brother
Ammon: 2 Sam. 13. thou knowest further that
the contagion of the disease doth by this occa-
sion oftentimes passe vnto others also, whilest
one is sick of the plague or pestilence, an other
of the Leprosie, an other of some other disease,
whereby the place wherein the sick partie lyeth,
and euen the Ayre it self is corrupted and made
hurtfull. Thou hast occasion to bargaine with
some body: but there is no kinde of contract or
bargaine, wherunto are not adioyned a thou-
sand feates of deceit: & to the bindyng wherof
(least it should fall out according to the prefix)
are not deuised infinit crinks and caulations.

Hereof may *Laban* be a witnes, that so ofte
times contryued vnto his profite & delayes against
his sonne in law *Iacob*: Gen. 29. Mat. 21. like vnto
Saule, who cast vnto vnto vnthankfull dauncers
that noble preseruer of his country *Dauid*, be-
fore he would giue vnto him his daughter to wife
as he had promised: 1 Reg. 18. [illegible] Finally
I stand longe whatsoeuer thou bee, in what
state or condition soeuer thou liuest, thou canst
neuer be free from perrilles and dangers: for
thou hast many kinsfolkes and frendes: yet is
there cause why thou shouldst feare especially
some danger to proceed euen from them, which

thing

thinge to be true the examples euen now re-
hearsed do teach, and that memorable saying
(yet to to true) of the prophet *Micha*: A mans
enemies be they of his owne house. *Micha.7.*

Contrarywise, if thou hast no frendes: then
shalt thou be despised of all men, and abused by
euery knaue without controlment. If thou
best single, there lyeth in the winde some sham-
felle drab to entrap thee, such as was *Putiphars*
wife the Egiptian, and for her cause (though
thou be innocent) thou art drawen into daun-
ger of thy good name, of thy substance, of thy
health, yea and sometimes of thy life too. If
thou be disposed to marry a wife, what if thou
lightest vpon such a one, as will do nothing els
but continually torment thee, adding one ver-
sion vnto an other: as we read the wife of *Iob*
did, and knowe that many other procured ine-
stimable destruction to their most honorable hus-
bandes. If there come no children by mariage,
no man is able to tell, what a huge heape of e-
uilles doth follow this barrennes: hatred vn-
quenchable, & domesticall discord, penuines
for goods to be left vnto straungers & vnthank-
full persons, do euen kill a man before his time.
But if there be Children, certes the notable
Patriarches *Noah* & *Iacob*, *Heli* the high priest
and the famous king and prophet *Dauid*, being

often-

oftentimes grieuously vexed by reason of the wicked prankes of their Children, doe put them in minde also of thy lot. If thou be rich, as being aduaunced to great honor and dignitie, hauing gotten the fauour of ỳ King or Prince; yet how soon all this glory may be defaced, and a man cast downe from the highest to the lowest, onely *Haman* may be a witnes: *Hest.* 7. If thou be poore: thy very pouertie alone is a most heauy crosse, as for the which sometimes some haue wished to make exchange of life vp death. To be short, in what condition soeuer thou dealest, and for what matter soeuer it be, so long as thou hast to do with men, thou findest no doubt this common saying to be verified, *Homo homini Lupus*, one man becomes a Wolfe to another: neither canst thou iudge any thing to be throughly sure, or to be wel and rightly done of thee, except thy minde be refreshed with the remembrance of Gods prouidence, and so thou determin for a certaintie, that thou art by the same defended and preserued from all perilles and dangers whatsoeuer.

But goe to let vs see further, whither in those thinges which a man enterprizeth by him selfe alone and farre off from all felowship and companye of men, any thing may be founde

voyd

boyd of displeasure or inconuenience: or whither any mans life may be so framed and fashioned in this world, as that he may liue free from all troubles and perturbations. Certes no such matter shalt thou finde, whither thou lookest vpon thinges with life, or without life, or any other creatures whatsoeuer, from the which at least may not come some occasion of hurt or damage, if so be Gods prouidence doth not help and prouide for vs & for our affaires. If thou hiddest thy selfe in a house or Cotage, one pin or nayle broken or out of square may cause the whole building to fall and so ouerwhelme thee. A silly Spider slipping from her webbe into thy bosome whilest thou sleepest, engendreth there some hidden sore that greeueth thee. The Cat, being otherwise a domesticall and tame beast, vsuallye kept to kill mice, in the night flyeth in thy face and all to bescratcheth it. Thy Dog becomming madde, will no more forbeare thee then a Stranger. If thou wilt seethe or roste any thing for thee to eate (as doubtles thou canst not liue without doing of these and such like actions) a little fire perhaps maye consume the whole house: some peece of a weede being put vnawares into thy pottage pot, will procure vnto thee either sickines or death: the knife wherwith thou

choppest

choppeſt thine hearbes or any thing elſe, by a little trice, wil wound thee and perhaps without recouerie. If thou drinkeſt, although it be very cleere water: yet it may be, that the well whence thou draweſt it, ſome venemous worme hath infected with her poyſon. But if it pleaſe thee to goe out of the houſe, one tyle fallinge downe may breake thine head and peraduenture thy braines: a little ſtone lying in the way cauſeth thee to ſtumble and fall, and ſo grieuouſly to hurt thee. Sometimes the ayre being groſſe of it ſelf, or otherwiſe for the time corrupted, will hurt and impaire thy health. How many beaſtes thou meeteſt, ſo many enemies maiſt thou think thou meeteſt withall, which ſome way that thou wenſt not may ouercome thee, or at the leaſt hurt thee. If thou goeſt in to thy garden, which thou carefully keepeſt, either to delight thy minde, or to gather ſome thinges needefull to be eaten: there lyeth vnder waite ſome ſcorpion, or other worme as bad to bite thee. If thou ſoweſt or planteſt any thing there, beſides that thou art vncertaine of the increaſe, euen then when greateſt hope doth appeare, ſodainly either beaſtes breaking in, or the haile falling, or the froſt, or ſome other tempeſt deſtroyeth al that euer is. and ſo thou art ready to ſterue for any thing

there is left. The birdes which flye to and fro in the aier, are as it were so many traitours, sharping their beakes and talons, to put out thine eyes. Certainly the waspe, the Hornet, the Bee, nay the Ant, or if there be any creature lesse then this, it will put thee to trouble, at one time or other. If thou goest to the waters take heede that whilest thou labourest to take vp any, thou thy selfe be not taken: whilest thou walkest or standest vpon the bank thy foote slippe not and so thou fall into the water. If thou betakest thy selfe to a ship on the Sea, know thou ther is no moment, wherin (though there appear neuer so great a calm) thou maist be bolde to make vnto thy selfe any certaine warrantize of life. If thou searchest for any thing on the earth, coueting to fetch somwhat from the depth beneath: whilst thou sweatest much a long time in digging, the ground aboue sodenly falling, or part of the pit chinking or cleaing, will peraduenture smother thee. If thou goest down into a den or dunge on, euen here likewise whatsoeuer is aboue thee, leaneth vpon thy neck and threateneth to fall vpon thee. If thou clime vp a steepe hill, the tripping of thy foote will cast thee downe headlong. If thou wanderest in the valley, look warily about thee, least some pitden gulfe or

whirlepoole do swallowe thee, or at least wise put thee to thy plonge. If thou art to iourneye through the wood, euery tree standeth as a clubbe lifted vp aloft to kil thee.

And that I may once drawe vnto an end, ther is nothing extant in the nature of thinges, though otherwise necessary, and for many causes profitable to mankinde, from the which ought not againe some dammage, yea & sometimes great displeasure, continually to be feared. The most beautifull Sunne, and lightsom starres, without the which mans life, is to be accompted no life at all, do yet for the time bring some discommoditie with them: as when the Sunne with his vehement heate doth debilitate and enfeeble mens braines, or when together with him other celestial bodies also by their obscurations and defectes, and by their shaking motions, do procure vnto thinges belowe (ouer which they beare no small swaye) the causes of many alterations, yea & do nowe and then diuerslie affect and moue the very bodies and mindes of men also.

But omitting all these thinges, let vs looke last of all vpon the only masse of mans bodye, and peruse the same by partes: and there is no doubt but we shall perceiue, that it is nothing els then a publike receptacle, nest and hostrye

of miseries: and that how many small members there be in the body, so many kinds there are of dangers and diseases. What saide I, how many members? I might more truelye say, that to euery member are procreated innumerable sortes of diseases. The eye doubtlesse is a very small part in the head: but with how many maladies thinkest thou this is encombred? There are ingendred in it the pinne and webbe, the blearenes of the eyen, the drye itch in the eye, the wart in the eye lid, the grauel in the eye, the dazeling of the eyen, the filme of the eye, the staring of the eyen, the falling of the eye lidde, the dimnesse of the eye, the poorblindnes of the eyen, the knob in the eye, the pricking in the eye, the dropping of the eyes, the squint, the swelling of the eyes, the turning of the eye liddes, the vnnaturall standing of the eye liddes, the pimple in the eye, the pearle in the eye, the scuruines of the eyen, the swelling and grossenes of the eye liddes, and who is able to reckon vp all the impediments of this sort? Now by the greenesse of the eye alone, which yet we haue not all set downe in accompt, consider thou with thy selfe, how many and how great may be the diseases of the other members, which are farre greater and larger then the eye. It pitieth me doubtlesse, yea it pitieth me for

mans

mans estate & conditiõ, as oft as I enter into the cõsideration of these miseries, which man carieth about with him in his little body, neither can he euer shake them off. Will we or nill we, we must graunt, that ther is nothing created amongst all liuing creatures more wretched or vile then man, if (I meane) the weake disposition of the body be considered in it selfe. Which thing that we might the more easilye acknowledge, and ofte call to minde, it is ordeined by God the author of nature, that we should fetch the first beginninges of our life immediatly from crying and weping, and againe that we should lay down the same with great sorrow and greefe.

Seeing all these thinges are thus, from whence I praye thee, or from what matters shal wretched man haue comfort in so great distresses, if not from this knowledge, that God taketh care of vs & of our affaires, and deliuereth vs continually out of infinite dangers? Which of vs can so much as breathe when we list, nay which of vs shalbe able to dw that, if we be not certainly perswaded of the Lordes helpe that gouerneth all thinges, and he giue vs power so to dw? For seeing there is iust nothing any where, in the which are not mosse certaine annoyances and perilles prepared at

an inch, and our whol life hangeth by a twine thread, nay by a silly haire, so as a thousand (I say not diseases but) deathes do continually hang ouer our heads and wander before our eyes: doubtlesse we must not thinke, that we can abide in safetie so much as one minute of an houre, except the Lord by his wise prouidence and gracious good wil and pleasure doth deliuer vs from al hurtful and noysom things. In that being borne thou wast not strangled betweene the Midwiues handes: that in the time of thine infancie thou perishedst not by fire or water, or by some other meane through the negligence of thy parentes: that in thy childehode and yong yeeres thou becammest not blinde or lame of thy limbs through thine owne folly and rashnes: that being afterward growen in age thou wast not slaine by some body that met thee & saluted thee, or that feigned freendship with thee, or that eat and drank with thee, or else by one that professed himselfe to be thine open enemy: that now thou art not beguiled, or any other way cast into danger by some one that bargaineth with thee: in that thou art not molested by thy neighbors, nor iniuried by strangers: in that thou art not troubled with discommodities in mariage, which are wont to spring partly from ỹ wife, partly

partly from the children, and partlye from the cares of houshold affaires: in that thou art not stripped of thy goods: in that the mightye rage not against thee, and thrust thee from thy seate and dignitie: in that thou art not killed with the fall of thine house: in that thy meat and drink do not hurt thee: in that thou art not wounded with the edg-tole, which thou handlest: in that no beast doth violence vnto thee: in that thou art not drowned in the waters: in that the earth doth not open her mouth and deuoure thee: finallye in that thou art wonderfully deliuered from innumerable inconueniences, which do dayly and continually hang ouer thine head, and proceed as well from men, as from the deuill, and from other creatures, which the deuill also indeuoureth oftetimes to turne to our destruction: in all these thinges I say, which we know are wont euer and anon to come to passe, and therefore ought to iudge that they may also take effecte and be accomplished in vs, thou oughtest to admire and blaze abroad with praise the onely prouidence of God, yea & to ascribe thy whole safetie and preseruation only and alone heereunto. And this is that which the Psalmes do teach, and all the sayinges of the holy fathers in the sacred Scriptures euery where extant,

wherin the Lord is celebrated as the helper of the afflicted, and the deliuerer of his out of all dangers: further also wherin those that are deliuered, do giue God thankes for his benefites receiued: as *Psal. 18.* declareth, how euen in the middest of tempests and other dangers the Lord yet sauety the godly. The chanels of waters, saith he, were seene, and the foundations of the worlde were discouered at thy rebuking O Lord, at the blasting of the breath of thy displeasure. He hath sent downe from aboue and taken me: he hath drawen me out of many waters. He hath deliuered me from my strong enemy, and from them that hate me. *Psal. 23.* doth wholy tend to this effect, but especiallye these wordes are to be considered. Albeit I should walk through the valley of the shadow of death, yet will I feare no euill, for thou art with me. *Psal. 27.* Though an hoast pitched against me, mine hart should not be afraide: though warre be raised against me, mine hart should not be afraide: yet will I trust in thee. *Psal. 30.* O Lord thou hast brought vp my soule out of the graue, thou hast reuiued me from them that goe down into the pit. In the same place: Thou hast turned my mourning into ioy, thou hast put off my sackcloth, and girded me with gladnes. *Psal. 31.* My times are in thy hand, deliuer me from the

hand

hand of mine enemies, &c. *Pſal.* 33. Beholde the eye of the Lord is vpō thē that feare him, & vpō them that truſt in his mercye: to deliuer their ſoules from death, and to preſerue them in the time of dearth. *Pſal.* 34. The Angell of the Lord pitcheth round about them that feare him, and deliuereth them. There alſo: Many are the miſeries of the righteous, but the Lord deliuereth them out of all. *Pſal.* 37. the Lord knoweth the daies of vpright men, & their inheritance ſhalbe perpetuall. They ſhal not be confounded in the perillous time, and in the dayes of famine they ſhall haue enough. *Pſal.* 40. Innumerable troubles haue compaſſed me: my ſinnes haue taken ſuch holde vpon me, that I am not able to looke vp: yea they are moe in number then the heares of my head, therefore my hart hath failed me. Let it pleaſe thee, O Lord, to deliuer me, make haſt, O Lord, to helpe me. *Pſal.* 41. By this I know that thou fauoureſt me, becauſe mine enemy dooth not triumph againſt me. And as for me thou vpholdeſt me in mine integritie, and ſhalt ſet me before thy face for euer. *Pſal.* 57. 59. *Dauid* dooth aſcribe his deliuerance vnto the prouidence of God, in that he flying *Saul* withdrew himſelfe into a den, and when his houſe was beſet by the commaundement of *Saule*, that he might haue beene taken. *Pſal.* 66. The

Lord

Lord holdeth our ſoules in life, and ſuffereth not our feete to ſlippe. There alſo: Thou haſt cauſed men to ride ouer our heads: we went into the fire and water, but thou broughteſt vs into a wealthy place. *Pſal.71.* Thou haſt giuen commaundement to ſaue me: for thou art my rock and my fortreſſe. In the ſame place. By thee haue I beene ſuſteyned euer ſince I was borne, thou art hee that tookeſt me out of my mothers bowells, &c. *Pſal.73.* As for me, I was alway with thee, for thou haſt holden me by my right hand. Thou wilt guide me with thy counſell, and afterward receiue me to glory. *Pſal.91.* is wholy ſpent in this, that it teacheth moſt clearelye that the Lord doth euery where take care for vs, and prouideth that we fainte not vnder the troubles which do on euery ſide aſſayle vs. He ſhal deliuer thee, ſaith he, from the ſnare of the hunter, and from the noyſome peſtilence. He will couer thee vnder his winges, and thou ſhalt be ſure vnder his feathers: his trueth ſhalbe thy ſheeld & buckler. Thou ſhalt not be afraid of the feare of the night, nor of the arrow that flyeth by day: nor of the peſtilence that walketh in darknes, nor of the plague that deſtroyeth at noone day. A thouſand ſhall fall beſide thee, and ten thouſand at thy right hand, but it ſhall not come nigh thee. And a little after

ter: There ſhall none euill come vnto thee, neither ſhall any plague come neere thy tabernacle. For he ſhall giue his Angels charge ouer thee to keep thee in all thy waies. They ſhall beare thee in their hands, that thou hurt not thy foote againſt a ſtone. Thou ſhalt walke vpon the Lyon and Aſpe: the yong Lyon and Dragon ſhalt thou tread vnder thy feete, &c. The like ſhalt thou finde in many other *Pſalmes*, eſpecially the *104. 116. 124. 139.* (this is wholly applyed to this purpoſe) *144. 147.* And in the prophets there are very many confeſſions and thankes giuings of this ſort, that do wonderfully commend the perpetuall care and prouidence of God toward vs in all perils and dangers. It would be ouerlong to repeat them at this preſent, and ſome places ſhal afterward in the expoſition of the *107. Pſalm.* be fitly produced: Wherfore as now we omit them.

It is manifeſt therfore, that by this doctrine of Gods prouidence there is much comfort gotten throughout the whole life: and as ther is no time in mans life free from dangers, ſo ought euery one without ceaſſing to lifte vp and ſtrengthen his minde with the remembrance of Gods prouidence: inaſmuch as by it euen then when we would leaſt ſuſpect, we are euery moment deliuered from ſome dangers:

gers: which as they are to be seene in some, so there is no doubt, but that they may also happen vnto vs.

Furthermore comfortes do not herby only come vnto vs, in that we are taught, that by the prouidence of God continual calamities are kept from vs: but heerby also ought we to gather matter of consolation, that by the same are ministred vnto vs whatsoeuer good things are necessary to this life. For if God disposeth all thinges, and with singuler care fauoureth, aduanceth and defendeth vs and our matters, as we haue sufficiently at large and plainly before proued, when we taught that Gods prouidence was not onely vniuersall, but also speciall and peculiar: then doutlesse are we to lok for all good things from him also. Neither may we think, that any thing shalbe wanting vnto vs, so long as we haue him fauourable that careth for vs: and much lesse that we can procure vnto our selues any thing by our owne deuises, industrie, arte, strength, vnlesse he of his mercy ministreth it vnto vs. For he alone is almightie, and endued with a notable philanthropie or loue towards mankinde: wherfore vndoutedly he both can and will giue whatsoeuer seemeth good vnto him, and our necessitie requireth. As for vs, howsoeuer we may seem

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to doo any thing by our owne industrye, or also by the helpe of others, whither it be of men, I say, or of any other creature: yet are we enforced to confesse, that the thing is farre lesse which we do (though it be neuer so smal a matter) then that it can without him be brought to passe as we desire. It appereth in deed that we do somwhat, when we plough vp the land with our handy-labours, sowe seedes in the fallowe ground, reape downe the ripe Corne, grinde the same at the mill, bake bread in the ouen: when we lay baites for fishes, set snares for birds, tend our cattell and flockes: when to accomplish greater matters, we seeke for the ayde of others that are better able to performe them: when we procure freendes: when we minister helpe one to an other: when we learne and haue the knowledge of sundrye artes, as the craft of Taylors, Carpenters, phisick and such like, and apply the vse of them to necessary purposes: when we call vpon God by prayer and supplication &c. but all these thinges if we weigh them aright, are nothing els then certaine instruments and meanes, ordayned and graunted of God himselfe, by the which it pleaseth him to worke in vs, and to set forward our affayres, insomuch that if anye thing be once well done and rightly accomplished, although

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we haue ſweet for it, yet it is neceſſary that the whole praiſe of the wel-doing of the thing do redound to him alone as the principall author and worker of the ſame. For neither is the ſeed frutefull of it ſelfe: neither do Fiſhes or Foules wittingly and willingly come into our nettes: neither doth fodder giuen to our Cattell profit them: neither is their ſtrength auayleable, whoſe helpe we craue: neither is euery man ſtraight waies moued to frendſhip: neither do they alwaies requite good turnes, of whom we haue wel deſerued: neither are arts and ſciences by and by learned, nor their force and efficacie forthwith bewray it ſelfe: neither is the minde kindled vnto prayer: except the Lord himſelfe do ſecretly in all theſe things begin to worke by his vnſercheable power, and proſecute that which he foreſeeth will be profitable and holſome vnto vs, and fit to illuſtrate and ſet forth his owne glorye. Vaine and friuolous are all thoſe attempts, wherunto he putteth not his helping hand. And moſt true is that ſaying of the Prophet *Pſal. 127.* Except the Lord build the houſe, they labour in vaine that build it: & except the Lord keep the Citie, the keeper watcheth but in vayne. It is in vayne for you to riſe vp early, and to lye downe late, and eate the bread of ſorrow: but he will ſurely

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giue rest to his beloued. And doubtlesse if we should not be partakers of our desire before we could bring our wished enterprises to passe by our owne strength and power, how might we euer conceiue hope or comforte in our mindes: especially sith we dayly finde it true by experience, that our attempts and indeuors, though otherwise right honest and vertuous, are oftentimes easily letted and hindred, and that we cannot stretch forth so much as our little finger, nay nor direct the thought or cogitation of our minde, but so farreforth as he shal turne and dispose it. And hitherto belong the things which we haue before specified touching the freedome of mans will, and touching secondary causes: so that euery man may clerelye see and perceiue, that nothing hath been taught hitherto touching Gods prouidence, which is not very fitte matter for comforte and consolation.

If thou hast need therefore of any thing, aske it by faith of the father of lightes, from whom alone commeth downe euery good gift, as well spirituall as corporall, and though all obtein it. Whom desirest a garment to cloth thee: there is extant through Gods benefite the craft of diuining of flaxe, the arte of weauing of linnen and woollen: God will moue the hartes of

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the rich to bestowe vpon thée some parte of
their store: elles he will prouide for thée by
some other meane. He hath a thousand waies
to giue whatsoeuer he knoweth to be necessa-
ry for vs, which to rehearse lyeth not in our
power to do. Let this suffise thée, and take it
for a certaintie, he that did shew eftesones to
our first parents a way how to make garmets
he y for so many ages couereth all kinde of cre-
atures, some with feathers, some with haires,
some w wool, some with seales, some with lea-
ther: he that adorneth the lillies and the grasse
of the fielde, and that no lesse gorgiously then
rich *Salomon* was arayed: he that kept the gar-
mentes of the *Israelites* wandring in the wil-
dernes by the space of forty yeres, from wea-
ring: the same will giue vnto thée also, wher-
with to couer thy naked and colde carkasse.

Thou wouldest haue somethyng giuen thee
wherwith to slake thine hunger: he that gaue
man authoritie ouer al his creatures, to vse the
with thanksgiuing: he that ordayned a ways
and meanes of tilling the earth for the gathe-
ring in of the fruites: he that prouided for *Abra-
ham* and *Iacob* during the time of famine in E-
gipt: he that rayned downe *Manna* and delicat
flesh in y desart for the *Israelites*: he that gaue
Ruth fauour in the eyes of *Booz*, so that he lye

ceiued

tensed her to gather vp the scattered eares of corne in his feld: he that sent for the *Zeba* the seruant of *Mephiboseth* with Asses laden with bread, grapes and figges vnto *Dauid* wearied with his traine in the wildernes, when he fled from *Absolon:* he that stirred vp the hart of *Abdias*, to feed an hundreth Prophets with bread and water, that lay hidde for the tyrannye of *Iezabel:* he that vouchsafed to minister bread and flesh both euening and morning to *Elias* by Rauens: he that to feed the same *Elias* againe afterward, did wonderfully encrease the meale and oyle of the poore widowe of Sarepta: and the third time ministred to the selfe-same *Elias* whilest he fled, fiue Cakes and a pot of water by an angell: he that nourished *Ieremy* in the pitte: he that at one time with fiue, at an other time with seauen loaues refreshed certaine thousands of people, and gaue in charge that the scraps should be gathered vp, which many baskets were scarce able to holde: he of so many meanes why may he not succour thee also by some one or other? Thou art tormented with thirst: he that shewed *Agar* flying in the wildernes a pitte of water: he that by his goodnes in fauour of the *Israelites* made the bitter waters potable vnto them: he that out of a hard rocke brought the sweet and pleasaunt wate-

water-ſpringes: he that opened vnto *Sampſon* wearied with ouercomming of his enemies, a conduit out of the iawbone of an aſſe: he that watereth continually the whole dry and thirſty earth: he will in no wiſe ſuffer thee to dye for thirſt. Thou haſt no houſe or manſiõ place: he that prouideth for the ſnailes their ſhelles: he that hath taught the Swallowes to make their neſtes moſt cunninglye of the earth: he that hath giuen wit and diſcretion to Foxes and other beaſtes to prouide thẽſelues dennes and caues: he that preſerued the *Iſraelites* in their perigrination ſo many yéres from all hurt of heate and colde: he that ſtirred vp the minde of *Abraham* and of other holye Fathers to the exerciſe of hoſpitalitie: he will vndoubtedly prouide thee a place where thou mayeſt ſafely reſt. Theſe are the thinges which we ſtand moſt in néd off in our common courſe of life, and with the which he that coueteth nothing beyond the lawes of nature touching a ſober and moderate life, may content himſelfe: after which ſort alſo the Apoſtle ſpake full wel of himſelfe and of all that profeſſe Chriſte, 1. *Timoth.6.* Godlines, ſaith he, is great riches, if a man be contented with that he hath. For we brought nothing into the world, and it is certain that we can cary nothing out. Therfore hauing

foode

foode and rayment, let vs therewith be content. Now these thinges will God haue vs to looke for from him, and we finde by experience, that howsoeuer we bestow al our labours and trauailes about them, yet we attaine not vnto them but by his liberalitie. True it is indeede, that these thinges are bestowed vpon some more plentifully, and vpon other more sparingly: but it cannot be denied, that there is giuen vnto all so much, as is sufficient for the naturall sustentation of life. But if thou see it more giuen to one then to another, yet thou oughtest to think, that there is nothing done without certaine aduice and iust causes.

Thou marueilest perhaps why he hath not giuen vnto thee great riches. But beholde how wisely the prouidence of God dealeth with thee. Thy pouertie keepeth thee in an humble and thrifty estate of life, & so thou art brought to imbrace other vertues also, which spring out of these: whereas otherwise, if thou flowedst in riches after thy desire, then becomming dissolute through immoderate superfluitie, thou wouldest apply thy minde to all manner of vices, and which is yet more greeuous, thou wouldst draw others also together with thy selfe into shamefull ruine and destruction. Thy pouerty is the cause, why thou imployest thy

ſtudy in learning and ſupernaturall philoſophie, which otherwiſe thou ſhouldeſt neuer, I beleeue, haue taſted ſo much as a far off. Thy pouerty cauſeth thee, to behaue thy ſelf modeſtly towards all men, and diligently to imbrace freendſhip and peace: Why if thou couldeſt challenge to thy ſelfe but ſo much as the name or title of a rich man, thou wouldeſt become greeuous and intollerable to all. Further he that would haue thee to be poore, the ſame prouideth in the meane time, that nothing ſhall be wanting vnto thee, I ſay, for thy neceſſarye preſeruation. He moueth others, for the vertues which they perceiue in thee, to fauor thee, and to endeuer to doo thee good. Yea and thy wife and Children (if thou haſt any) by reaſon of thy pouertie, become more ſtronge and luſty, and are ſtirred vp to diligence in doing of their duties and following of their labours, which otherwiſe thou wert like to haue ſlothfull and vnthriftie, and rather burdenſome vnto thee then profitable. Beſides what a benefite is this, that pouertie exempteth thee from many great & greeuous annoyances, the which rich men, will they will they, are inforced to goe vnder: and how great they are, no man can eaſilye tell, but he that hath had experience of them. But it ſhalbe good, for thee

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to weigh moze exactly the spirituall benefites also, which do come vnto thee by thy pouerty. It giueth thee occasion continually to call vpon the Lord, whilest thou requirest of him thinges necessary for thee, and knowest them to be loked for from him alone. It causeth thee from time to time to commend thy selfe and all thine to him onely, and willingly to depend vpon him alone. It maketh thee to become resolute, so as the word of God which thou hast heard is not choked, through the thorny cares of richesse and voluptuousnes in the fælde of thine hart. It taketh away also the nourishmente of such temptations as the deuill is wont to stirre vp in the rich men of this worlde. It ministreth a manifolde exercise of pacience. It encreaseth and strengtheneth thy faith. It prouoketh thee to the contempte of pride, ambition, vainegloxy, and of all earthly thinges, and perswadeth thee to meditate and aspire onely after heauenly thinges. Finally for many causes it is better for thee, when thou art in this sorte poore and needye, then if thou hadst plentye and abundance of all thinges.

It would be euer long to rehearse all the causes that might be reckoned.

Thou vnderstandest therefore that it was ordeined

deyned by the singuler wisdome of God, and for thy incomparable benefit, that thou shouldest liue contented with this thy poore estate and condition. Contrariwise thou maruellest againe, why God would haue this thy neighbour or any other man to be rich. But to omit this, that no man can fearth out the causes of Gods will in these things: yet wil I demaund of thee, how thou canst tell, whither the great riches wherwith thou seest him to be adorned, will be beneficiall vnto him, or rather permitious. Either of them doubtlesse may come to passe indifferently, but yet this last farre more commonly then the other. For where one peraduenture among many that are endued with riches of God may be seene, that vnderstandeth them to be as a certaine instrument of well doing, ỳ namely he might be stirred vp by them to thankesgiuing, that he might perceiue himself to be rather a steward ouer the them a Lord, and impart them to his needy brethren, feede the hungry, clothe the naked, comfort the sick, succour the captiue, aide ministers of the word, and to be short laye them out to Gods glory and the help of his neighbour: yet maiest thou see againe very many on the other side, vnto whom it appeareth plenty of riches to be giuen, that beeing vnthankfull for their benefites

fites receiued, are despised of God, and being despised are by little and litle blinded, and being blinded do abuse the benefites graunted them for a time, and abusing them purchase to them-selues eternall damnation. Of these thinges we haue most manifest experimentes and examples in the holye Scriptures. For *Lazarus* is commended, the poore Apostles are praised, and they also that contemptuously reiected their riches not to be contẽned: which all seemed so much the more redy to take their passage into heauen, by how much the lesse they were hindred with the fardels of earthly thinges. We read also of certaine rich Patriarches, Iudges, Kings and other holy fathers: but these in the middest of so great riches continued notwithstanding poore in spirit, and so vsed things present, as they would not greatly haue cared if they had beene absent: Whereto it belongeth that *Iacob* going into Mesopotamia, praied vnto God, ỹ he would giue him especially bread to eate, and rayment to put on: *Genes. 28.* Godly *Iacob* was not carefull for any moe benefites: and the Lord (we see) gaue vnto him euen more then he desired. Likewise *Abraham* is reported to be rich, but yet so as he neuer bought ground, nor builded house. But we reade of other rich men, who through their

their great riches were brought to extream destruction: of which sort was that rich glutton clothed in fine linnen and purple, and faring deliciously every daye: and an other who heareth, that after his cofers and barnes were fraughted to ꝯ full, his soule should immediatly be taken from him: likewise the yong man which had rather forsake Christe then his riches, for whose cause also Christ took occasion to treat of the infelicitie or powertie of riche men, and amongst other thinges said. That it is easier for a Camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of heauen: and other mo also, whose names the Holy-ghoast vouchseth not safe to mention in his sacred bookes. And such are alwaies the greatest number of rich men, and this our age hath (alas) to too many routes of such as these.

Therfore by these thou oughtest to iudge, that it is neither hurtfull to thee, that the diuine prouidence hath apointed thee to be pore: neither againe that it would be greatlye to thy profit, if it should euen now commaund thee to be rich. True indeed is that saying of the wise man, that as well riches as powertie come from the Lord: but we may say that this also is most true, namely that it commeth likewise from

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the Lord, that a man vse them well and as he ought. And no man euer vseth them well and as he ought to do, but he whose minde respecteth the will of God, submitteth him self thereunto, and resteth in the determination of the diuine prouidence. And fifth in the common course of our life it is a great safegard and help to the appeasing of the greefes and vexations of the minde, to be able, as *Paule* speaketh of himself. *Philipp. 4.* to be content with the estate wherin we are, to be able for the time to be abused and to excell, to be able for the time to be full and to be hungrye, to abound and to suffer want: this also is a most sure and certain consolation, euen to waite vpon the Lord at all times by faith, for the thinges that he hath decreed to be requisite and necessary for vs. And hitherto belongeth that notable sermon of Christ. *Matth. 6. Luke. 12.* Be not carefull saith he, for your life, what ye shall eate, or what ye shall drinke: nor yet for your bodye, what ye shall put on. He addeth immediatlye an euident reason touching the prouidence of God, which is perceiued in the creation of man: Is not the life, saith he, more woorth then meate, and the body more woorth then raiment? as though he should say: He that hath created and yet still preserueth both thy soule and body, the same

same doubtlesse will prouide also these lesser thinges, I meane foode and rayment. There is added also another reason, where an argumẽt is drawn from the lesse to the greater. Behode the foules of the aier, for they sowe not, neither reape, nor carry into the barnes: yet your heauenly Father feedeth them. Are yee not much better then they? Where are couched many comfortable reasons. You are much better the the foules: there is no doubt therefore but he will much lesse forsake you then them. Further he prouideth for the birdes that take no paines at all: how much more will he prouide for you that labour lustely in your callings for whom is prepared the vse of second causes? Againe, he is your Father: wherfore you ought to make this certain accompt. that he is endued with a fatherlye affection toward you, and that the same heuenly Father, will omit none of those thinges, which we see to be performed and accomplished by earthlye parentes. And least any man should perswade himselfe, that he could with his own labours prouide things necessarye for his life, Christe by an exquisite prevention putteth the matter out of doubt, saying: Which of you by taking careful thoght, can adde one cubite to his stature? that is to say, Albeit ye bend all the force of your witte,

and

and exercise all maner of artes and sciences, yet shall yee not be able to bring the least thing to passe, if ye be not holpen by the diuine aid, and if the Lord giue ye not increase. For thus in *Luke* it is expressely added: If ye then be not able to doo the leaste thing, why take yee thought for the remnant? There followeth a more full exposition: And why care ye for raiment? Consider the Lillies of the feeld, how they grow: they labour not, neither doo they spinne. Yet I saye vnto you, that euen *Solomon* in all his glory was not arayed like vnto these.

Our labour or wisdome are able to doo nothing, no more then the Lillies are saide to doo any thing of themselues, while they grow: but the Lord procureth all things as well in vs as he doth in the plants or other creatures, which are vtterly voide of reason and industrie. And he amplifieth exceedingly the greatnes of the benefites which we are to looke for from God, and willeth vs to be of a constant minde, whilest he saith that the native beauty of Lillies is greater, then that which art (though otherwise a resembler of nature) can euer be able to expresse: yea then that was of *Solomon* himselfe, whose sumptuous apparell notwithstanding did easely surmount the glory of all other princes, as the Scripture doth witnesse.

Wherfore

Wherfore we must also lok constantly for thinges necessary for this life from God, seing he giueth those thinges largely to Lillies that are not necessary, but serue in a manner for no other purpose thē for beuty onely. If so be thē he giueth more then néds to the verye Lillies, which stand not in need of any such beuty, neither are they greatly benifited by it: why will he not much more giue vnto men the thinges which this life cannot want, & with the which it is so necessarye that men should be holpen, that without them they cannot but perish?

And againe he confirmeth this matter with an other reason from the lesser to the greater: Wherfore if God so cloth the grasse of the feeld which is to day, and to morowe is cast into the furnace: shal he not do it much more vnto you, o yee of little faith? In which comparison he extenuateth the natur and condiciō of grasse, that the vileries therof being considered, our mindes may conceiue hope, that God will far more willingly & carefully regard our affaires, sith we be farre more excellent creatures, then are the senceles grasse. But it hath the force of a rebuke, in that he calleth them that are so carefull for ỹ things of this life, holigopistous, that is, of little faith. For the sense is this: If you were endued with true faith, such as became

them

them to haue that are called into the fellowship of Christ, ye would not dout of the goodnes of God: but would determine with a stedfast faith that God would liberally prouide for you. And this is it, ỹ he meaneth in the wordes following Therfore take no thought, saying: what shall we eate, or what shall we drinke, or wherwith shal we be clothed? for after all these thinges doo the Gentiles seeke. Beholde a vehement behaujng or diuine reason. It is the propertie of the Gentiles saith he, which are without God, without hope, without faith, *Ephe. 2.* to be carefull for earthly thinges: and all becauſe they being not as yet renued nor as yet adorned with the Holy-ghoſt, are giuen onely to earthly thinges, and cānot comprehend things ſpirituall. Wherfore if thou wilt not be counted ſuch a one, look back vnto better thinges, that is to ſay, to heauenly, learne to depend altogither vpon God alone, and to commit thy ſelfe wholy to his prouidence. Wherupon followeth an other reaſon drawen from the prouidence and knowledge of God. Your heauenly Father, ſaith he, knoweth that ye haue need of al theſe things. If he knoweth it, then in vaine doſt thou conſume thy ſelf with ſo many cares: and as he knoweth what thou wanteſt, ſo knoweth he how to prouide for thee. Againe if he be thy Father, ſee thou behaue

behaue thy self toward him as a sonne, looking for all thinges at his hand: and thou maist be sure, he will not suffer thee to pine away for want of help. But rather seeke yee first the kingdome of heauen, and the righteousnes therof, and all these thinges shalbe ministred vnto you. Mans reason doth all things after a preposterous manner: in the first place it looketh after earthly thinges, it willeth men to lay for temporall commodities, and then secondly it thinketh of vertue, as full well expresseth the *Satyrist*:

O Citizens o Citizens,
first Coyne must come in place:
And after money once obtaind,
then vertue next embrace.

But Christ clean contrarywise: First, saith he seek the kingdome of God and his righteousnes. And in trueth so it is: he that in this order doth first regard the matters of his soule, the same obtaineth whatsoeuer is necessary to the nourishing of his body: according to that saying of the *Psalmist*, *Psal. 33.* Beholde the eye of the Lord is vpon them that feare him, and vpon thē that trust in his mercye: to deliuer their soules from death, and to preserue them in famine. Againe *Psal. 34.* Feare the Lord, ye his Saintes,

for

for nothing wanteth to thē that feare him. The Lions do lack and ſuffer hunger: but they which ſeek the Lord, ſhall want nothing that is good. *Pſal, 37.* The pathes of man are directed by the Lord, and he maketh his way acceptable to him ſelfe. Though he fal, he ſhall not be caſt off, for the Lord putteth vnder his hand. I haue beene yong and now am olde: yet ſaw I neuer the righteous forſaken, nor his ſeed begging their bread. Chriſt therfore concludeth very exactly, ſaying Care not then for to morow: for to morow ſhal care for it ſelfe: as though he ſhould ſay, God as he prouideth for thee to day, ſo will he prouide for thee alſo to morow, & the dayes following. Whither alſo it belongeth that Chriſt in the prayer which he preſcribeth vnto vs al, taught vs to aſke, our daylye bread to be giuen vs this daye. For indeede we cannot iuſtlye require bread to be giuen vs any longer, then we are ſure to liue. If we be vncertaine of life, why would we be certaine of liuing: Therfore let vs from him alone look for liuing, yea & whatſoeuer els is neceſſary for our daylye vſe, from whom we looke for life. Hitherto the breef and ſhort, if we looke vpon the wordes only: but if we regarde the doctrine, the long and rich ſermon of Chriſt, which all our life long ought to be preſſed before our eyes and mindes, and to admoniſh

admonish vs of the goodnes and prouidence of God, ministring all necessary thinges vnto vs.

Yowbeit God by his prouidence ministreth, not these thinges onlye which are required to the dayly vse of life: but also all other kinde of helpes and comforts, which according to the vnusuall & vnlooked for successe of our affaires (as indeed the change and alteration of mens matters is meruelous) may any way be desired. There cannot so many troubles and aduersities at any time creep vpō vs vnbewares, but that it is in the Lords hand and wil, to afford vs many mo and more effectuall remedies to the recouering of our health & safetie. There falleth out some dangerous controuersie with one or other wherein thou hast need of present resolution, occasion is sought & wiles are wrought to inferre open violence, many sworn enemies do flock together against thee, thou art set in ỹ middest of swordes & speares in all these thinges the Lord him self for his part worketh somewhat, and ceasseth not to haue a care of thee. Thou art to cōmence sute in lawe, thou art destitute of faithfull aduocates: thou art vexed in thy minde by reason of the suspected iniquitie of the iudge, ỹ power of thine aduersaries and other causes: iudgement is very hardly pronounced against thee,

neither

neither is there any place giuen for delaye or appeale: thy goodes are immediatly seazed vpon, and thine aduersaries are intituled vnto them: perhaps thou art cast into prison, torments are deuised and vsed against thée: by thine owne confession wrested from thée by violence thou art brought to be infamous, thou art driuen into bondage, orels by some other meanes thy body is afflicted, thy life also standeth in hazard. Lastly thou art so delt withal as it were much better for thée to dye, then to liue any longer. Besides this thou art sent into exile, and thou must with sorrow and heauines wander through vnknowen countreies, where thou knowest no body, of whome thou maist hope either for comfortable word or for any other succour. Sometimes also thou art to make thy passage by water, which when it happeneth thou art more in danger then before. Yet being escaped and bearing a fewe thinges about thée, thou goest to such a place, as where there ariseth open warre, and so all thinges againe become most wofull and desperate vnto thée. After warres thou art entertained by a publike famine, no lesse fearfull then the former, by meanes wherof thou canst hardly get any thing wherwith to buy bread, to ease thy gnawing and hungrye stomacke

withal. Immediatly after this rageth the pe-
stilence: and heer thou must either prouide for
thy self by flying away afresh, or else thou must
oppose thy selfe to most certaine death and de-
struction. Beeing deliuered from the infection
of the plague, thou fallest into an other disease,
no lesse greeuous, wherwith thou art long and
muche tormented, and the same wipeth thee
quite and cleane of all that thou hast. If any
thing be yet left, at length a fire flaming vpon
the sodaine deuoureth in a manner both thee
and thy whole house. There are besides very
many kindes of dangers dayly and continually
happening, which are by no meanes able to
number. But certes against all these matters
the minde shall singularly well be fenced, that
will diligentlye looke into those thinges, that
haue of vs beene taught touching Gods proui-
dence. And howsoeuer euerye of them might
afford plentifull matter of consolation, which
thing, but for the time, we would easilye ap-
proue: yet notwithstanding this will especial-
ly availe to that purpose, if we shew that euen
all crosses also and calamities are wiselye and
for some profitable considerations sent of God:
secondly that as he hath sent them, so by him
they must al againe be taken away, when and
as ofte as he shall see good and expedient. Of

this

this thing therfore we will now speak.

It easeth indeed somewhat the greatnes of the paines, in that the afflicted persons are perswaded, to hope for deliuerance at all times out of their distresses from God: but I wote not howit commeth to passe, their patience is very little holpen by this meanes at that very time, wherein their paines do still disquiet them. For inasmuch as hope respecteth things to come, and of these there remaineth alwaies some doubtfulnes, at the least this can neuer fully be plucked away: the minde cannot by reason of the greatnes of the calamities present, so lok into the commodities absent, but that the assaultes of impatience will ofttimes returne a fresh, and by little and little waxing strong, will at the length preuaile, in such wise that he which is distressed with anguish, shall suppose himselfe to be vtterly neglected of God, and againe he also for his part shall neglect all duety vnto God. To the which poynte when a man is once come, what hope can he haue any more? Least any man therefore should fall into this extreme miserye of all miseries, it shalbe very requisite for him to knowe, that euen troubles and afflictions also are sent of God himselfe, & that as well for iust causes and considerations, as also for our

healthy and preseruation rather then for our de-
struction. Which knowledge, is in very deed ý
fountaine and welspring of al consolation. For
why, except ý minde of euery distressed person
be perswaded, and that throughly, that it is so:
there will scarce appeer any way of recouering
either patience or comfort. There is no doubt,
but the holy Fathers, as oft as they seeing the
vngodly wel dealt withall, and themselues to
haue ill successe in all thinges, suspected that
they were forsaken of God (for there are in the
holy Scriptures such complaintes extant) did
against these temptations fortifie and confirm
themselues against distrustfulnes with this
doctrine of Gods prouidence. Wherfore the
same also ought to be common vnto vs, and in
the like troubles we must gather from thence
the like comforts and consolations.

1 To declare therfore, that euen the crosses
and calamities which do encomber vs are sent
of God, those things especially are very auai-
leable, that haue been discoursed against Fate,
Fortune, Chaunce, Contingence or Hapha-
zard. For seeing it is plaine and euident that
nothing at al commeth to passe by the meanes
of these, and yet we thinke that calamities o-
therwise are deriued especiallye from these:
certainlye it is expedient, that we referre all

thinges

thinges that befall vs, both generally and particularly, whither they be good or euill, to the prouidence of God, and to acknowledge all things to be ordered and disposed by God himselfe. And this reason doth straightwaies so teach and enforme mens mindes, that they can by no meanes be perswaded, that they shall euer be neglected of God, but y they are gouerned by his most wise counsell alone, and in no cāse of affaires to depend vpon the becke and assignement of vnappeaseable Fate or Destinie, or foolish and blinde Fortune, or vnadusised Contingence or Haphazard.

2. But if in case the prouidence of God be so fully occupied in all thinges, and that euen in the least and most vile, as we haue in a clear discourse proued before, when we intreated of peculiar prouidence: doubtlesse we cannot without great iniury withdraw the aduersities whith we see dayly beyond our expectation to arise, from the power and iurisdiction of the diuine administration. For inasmuch as he hath a special care of al and singular things, neither is any creature able to do any thing without his will and ordinance: certes whatsoeuer commeth any where to passe, whither it be by men, or by the egger vnto all euill the Deuill, yet is it without all controuersie,

that it falleth out by his appointement and commaundement.

3 Moreouer, who is he, that would withe the praise of wisdome and iustice to be taken from God: But vndoubtedlye as well Gods wisdome as iustice do especially shine euen in these calamities, which we mortall and miserable creatures do suffer heere beloWe: wherfore euen these also shall not without cause be iudged to proceed from God. Yea and it is so necessary to attribute these things to God, as it is necessarye to determine him to be verilye most wise and indeed most iust. And forsomuch as of the evils which we see to come to passe, nothing commeth to passe in vaine, or without cause, truelye we must referre the very same to the wisdome of God ý ordereth all things, perswading our selues that the ends and causes of calamities are prefixed and appointed by the selfesame wisdome. Againe, seeing it is iust to punish the guilty, and to inflict paines vnto those that deserue them, and that no discommodities do arise, but we by our sinnes haue iustly deserued greater: it is not absurd, if we ascribe our calamities vnto God, as iustly punishing vs for our offences. And like as we neuer at any time faile to commit sinnes, so there is no cause why we should challendge

to

to our selues this prerogatiue, that we ought at any time to be free from dangers. God is euermore iust, and thou art euermore a sinner: worthily therefore art thou punished by God at all times, through the ministerie of whatsoeuer creatures it pleaseth him to procede against thee.

4 But sith moreouer from the euils wherewith we are distressed, God taketh occasion to illustrate and set forth his glorye and power, (which is then verily done, when both he wonderfully and besides their expectation deliuereth the godly out of trouble, and on the other side ouerthroweth their aduersaries, which seemed before vnconquerable) why should we not graunt, that our miseries, of what sorte soeuer they be, are tempered and qualified by him, whereof this is the appointed end, that his goodnes, power and glory may be made the more famous therby, and be spread farre and nye?

5 The thinges out of which many benefites do come vnto vs, and chefely spirituall, there is no man but iudgeth it meet, that we reduce them vnto God the bottomlesse fountain of all goodnes. But aduersities, and those that in the opinion of carnall men are counted euills, do oftetimes bring great aduantages to the god-

ly, and God is wont so to dispense them, that they alwaies serue to some commodities: wherfore it is to be holden for a certainty, that they are sent of God himselfe to a good end.

And in all these thinges the force of the diuine prouidence doth wonderfully aduance it selfe, and in the meane time all thinges farre aboue all that can be saide, are full of comfort and consolation. For they serue to the intent we may vnderstand, that whatsoeuer calamities are sent, and how or by what meanes soeuer, and whither of the deuill or of men, or of any other creature, yet that they proceede from the iust and good pleasure of God: and that also we should beare them so much the more patiently, whilest they are present, by how much we know a more certaine vtilitie to be reaped by them, and further also help and succour by the selfesame God to be prouided for vs.

And albeit all these thinges be plaine and manifest inough, especially for because many particulars from whence these do flowe, haue of vs beene declared already: yet to the intent a more plentifull furniture of cõsolatiens may be had in a readines, and may the more deepely be imprinted in the mindes of all, we will approue and confirme the same by certain places

ces of Scripture, which that it will be good for vs to call to remembrance, as often as aduersities shall lye heauy vpon vs, the very vse and experience of thinges I am sure, will declare.

¶ As touching the two former reasons, wherby it was saide, that nothing is done by Fate, Fortune, Chaunce, or Contingence: likewise, that the prouidence of God is particular, and occupied in euerything: it is needful that we repeate the argumentes alreadie produced and allaadged. It shall suffice vs to shewe in generall, that the willis (which in our iudgement I meane are thought to be such) both in the scriptures attributed to God, and that it vseth to put in vre by his wise & good ordinance, that wee are sometimes afflicted with calamities. For thus we finde it in *Esay* chap. 45. I am the Lord, and there is none other: I forme the light and create darknes: I make peace and create euill: I the Lord doo all these thinges. And *Ieremy* 21. I haue set my face against this Citie, for euill and not for good, saith the Lord: it shalbe giuen into the hand of the King of *Babel*, and he shal burne it with fire. The like we haue *Ieremy* 39. And the same prophet in his Lamentations chap. 3. Who is he that saith, and it cometh to passe, and the Lord

commaundeth

commaundeth it not? Therefore out of the mouth of the most high proceedeth there not euil and good? *Amos* 3. Shall there be euill in a Citie, and the Lord hath not doone it? *Iob* 2. Shall we receiue good at the hand of God, and not receiue euill? And a little before: The Lord hath given, and the Lord hath taken away: blessed be the name of the Lord.

Mo further that the Lord doth vse one while the deuill, an other while man, another while other creatures, in bringing calamities vpon mankinde, as his instruments, he that easily perceiue, that hath but meanely tasted the holy scriptures. Cõcerning ỹ deuil it is manifest out of the notorious historie of *Iob*: as chap. 1. where the Lord saith vnto the Deuill: Lo, all that he hath is in thy power, onelye vpon himself selfe shalt thou not stretch out thine hand. And chap. 2. Sathan departed from the presence of the Lord, and smot *Iob* with sore boyles, from the soale of his foote to the crowne of his head. *Iudg.* 9. God sent an euill spirit (but subtelye the deuill the disturber of peace) between *Abimelech* and betwene the men of *Sichem*, and the men of *Sichem* dispised *Abimelech*. 1. *Samuell*, 16. an euill spirit sent of the Lord vexed *Saule*. 1. *Kings* 22. The Lord said, Who shall intise *Achab*, that he may goe vp and fall at *Ramoth Gi-*

lead?

lead? Then when a certaine spirit had offered him selfe, saying, that he would be a lying spirit in the mouth of his prophets, he heareth of the Lord: Thou shalt entise him, and shalt also preuaile, go forth, and doo so. And it is added: Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euil against thee. Neither doth God vse onely euil Angels to inflict punishments vpon men, but also good and elect Angels indifferently are ministring spirits redie well to execute his diuine commaundements. For *Exod. 12.* that night when in the houses of the Egyptians the Passouer, by the good Angell of the Lord, were slaine the first begotten of the *Egyptians*. *2. Sam. 24.* by the Angell of the Lord hauing a naked sword were destroyed certain thousands of men, after that *Dauid* had sinned in commaunding the people to be numbred. *2. King. 19.* the Angell of the host of *Sennacherib* slew a hundred foure score and fiue thousand men. *Act. 12.* of the Angel of the Lord smitten *Herod* was sodenly stricken.

So that the Lord vseth in like maner the seruice and ministery of men, as it is not obscure. In the prophets the *Babilonians*, *Assirians*, and others are diuers times described and expressely called the instruments, by the which the Lord

will

will punish his disobedient people. *Esa. 10.* *Assur* is called the rod of Gods wrath, and staffe of his displeasure. And it is added: I will send him to a dissembling natiō, and I wil giue him a charge against the people of my wrath, to take the spoile, and to catch the praye, and to treade them vnder feete like the mire in the street. But he thinketh not so, neither doth his hart esteem it so: but he imagineth to destroy and cut of not a fewe nations. In which place that is worthy our marking by the way, namelye where it is expresselye signified, that the Lord sendeth euils to one end, and men inferre them to an other end: and that he forsooth in the same worke executeth the office of iustice, and these of wrath, pride, inordinate lust, and thereby it commeth to passe, that vnto these sinne is imputed, and vnto him redoundeth no small praise and commendation.

Esay. 13. They come from a farre countrey, from the end of the heauen: euen the Lord and the weapons of his wrath, to destroy the whole land. Lo the Lord and his weapons, that is to say, the instruments of his wrath. Also in the same place: Beholde I will stirre vp the *Medes* against them, which shall not regarde siluer, nor be desirous of golde, &c. *Ieremi. 22.* God saith that he prepareth destroyers;

ers: And I wil prepare destroyers against thee, euery one with his weapons, and they shall cut down thy cheefe Cedar trees, and cast the in the fire. And many nations shal passe by this Cities, and they shall saye euery one to his neighbour: Wherfore hath the Lord doon thus to this great citie? We haue the like almost *Ierem.* 25. But in *Ierem.* 27, the Lord calleth the tirant *Nabuchadnezer* his seruant: Wherefore now I haue giuen all these landes into the hand of *Nabuchadnezar* King of *Babel*, my seruant, &c. and all nations shal serue him, and his sonne, and his sonnes sonne, vntill the very time of his land come also, &c. *Ezechiell.* 17. He calleth the *Babilonians* his net and dragge. I will spread saith he, my nette vpon him, and he shalbe taken in my dragge or great net, and I will bring him to *Babel*, and will enter into iudgement with him there for his trespas, &c. To the like effect there is more chap. 26. And oftentimes shal we meet with such things in the prophets, so y^t it is not needful to repeate any more. But as we haue saide of Angels, so is it requisite also that we vnderstand it of men, namely that not onelye euill men, but good also are the instruments of the Lord working whatsoeuer it pleseth him. For so hath the Lord very often by good and holy Iudges, Kings, and other subdued wicked

people

people and kingdomes, yea and sometimes vtterly ouerthrow them.

Of Angels and men we haue spoken: it remaineth that we adde some thinges touching other creatures. By fire, and that falling down from heauen from the Lord, as the Scripture speaketh, fiue Cities were consumed, *Genes.19.* A fire by the will of the Lord running along ſt the face of the earth deſtroyed fourteene thousand and seauen hundred seditious persons: *Numb.16.* and not much before that time the sonnes of *Aaron, Nadab* and *Abihu: Leuit.10.* Two Captaines either of them with fifty Soldiers being sent by King *Ahaziah* to *Elias* the prophet were deuoured w̄ fire: *2. King. 1.*

The waters of Egypt were turned into blood, and so became vnfit to be drunk, and pernitious to fishes: *Exod.7.* A little after the waues of the red Sea swallowed vp an innumerable multitude, and euen King *Pharaoh* himselfe with all his hoste: *Exod. 14.* The earth opening deuoured *Korah, Dathan* and *Abiram* with their confederates, and their whole families: *Numb.16.* The same now and then denyeth the fruites gr̄edily gaped for, the Lord procuring the causes of barrennes either open or secret: as in the daies of *Achab* he restreyned the firmament and cloudes, that they

they should not raine vpon the earth. *King.* 17.

The aire sometimes by the Lords commaundement is infected, and becommeth hurtfull not onelye to the fowles and brute beastes drawing it in, but also to men, prouoking pestilent and deadlye diseases in them; as *1. Chron.* 21. Wee read that the Lord sent a plague among the *Israelites*, and that there died of the seauentie thousand men. And in the prophets we heare often of the wicked and vngodlye, how some were smitten with the pestilence, and other some threatned to be smitten. The haile, the rayne, ingendred in the aire, do procure dearth and scarsitie of victayl, when and as oft as the Lord will haue it so. *Exod.* 9.

Next by brute beastes what great hurtes and dangers are we subiect vnto? By Frogs, Flyes, Lice, and Locustes all Egipt was miserably vexed: *Exod.* 8. 9. 10. Many of the murmuring *Israelites* were stung of Serpents and died: *Numb.* 21. Two Beares stirred vp by the Lord tare in peeces two and fortie Children for mocking and rayling vpon *Elisha.* 2. *King.* 2. Certaine people of the *Babilonians* being sent by King *Salmanazar* to inhabit in *Samaria* were destroyed by Lyons sent of God: 2. *King.* 17. And the man of God sent to *Ieroboam*, is saide to be deliuered of the Lord to the

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vpon that he we then?

And what should I stand to rehearse any more? By diuers and sundry meanes dangers do ensue: but we must confesse them all to be sent by the Lord himselfe, who daily vse the creatures that he hath made fraile, and to what purposes it pleaseth him as instruments prepared to euery worke and businesse whatsoeuer. Neither in very deed are all the creatures to be accounted any other then the tooles and weapons of the theefe workmaister God, and second causes. And God doubtlesse, as he is almighty and the worker of all in all, can out of those things, which are reputed of themselues to be good, and so are indeede, when he listeth cause raise vp discommodities vnto vs: and againe on the other side, cause the thinges that are euill, and which we flie and abhorre, to turne to our no small profit and commoditie. It appeareth therefore by these thinges, that euen all distresses and aduersities are sent of God himselfe.

Wherefore seeing it is in no wise lawfull to resist his will, and that we are to take in good part, what soeuer he ordeineth by his prouidence: we ought from hence to drawe some portion of comfort, in that we know assuredly that all perils and dangers come from God.

And

And so much to the two former reasons, whereby we haue proued that crosses and calamities are sent of God.

As touching the third reason, consider the sayinges of the holy fathers, weigh the examples which propound vnto vs any that haue beene afflicted, whither of the godly or vngodly, and vndoubtedly thou shalt finde, that thereby doth redound vnto God the praise either of wisdome or iustice, or rather of both of them togither. Touching the wisdome of God appearing in our aduersities, it is notably said of *Esay*. chap. 31. Woe vnto them that goe downe vnto *Egipt* for helpe, and staye vpon horses, and trust in Chariots because they are many, and in horsemen, because they be very strong: but they look not to the holy one of *Israell*, nor seek vnto the Lord. But he yet is wisest: therfore he will bring euill, and not turne back his woord: but he will rise against the house of the wicked, and against the help of thē that woork vanitie. Where the prophet reproueth those that were ouermuch giuen and addicted to humane or carnall wisdome, and admonisheth them to look rather into Gods wisdome, who doth nothing without certaine aduise, and with like wisdome both sendeth and remoueth aduersities. For before the Lord doth afflict any man with

with calamities, he resolueth with himselfe, what great good will grow of it either to him that suffereth, or vnto others, and likewise how and when it is expedient to deliuer the afflicted, to the great admiration of all men. *Iob. 11.* Oh that God would speake, and open his lippes against thee? that he might shew thee the secrets of wisdome, how thou hast deserued double according to right: know therfore that God hath forgotten thee for thine iniquitie. Canst thou by searching finde out the secrets of God? or canst thou finde out the Almighty according to his perfection? They are the words of *Zophar* the *Namathite*, signifying that whē God most wisely ouereth all things, yea euen in sending of crosses also, yet we cannot attain the causes of his counsell. *Psal. 147*, Great is our Lord, and great is his power, and his wisdome is infinite. The Lord releeueth the meek, and abaseth the wicked to the ground. Beholde the wisdome of God in debasing and punishing the vngodly. *Ecclesiast.* chap. 8. the wise man doth greatly wonder at the wisdome of God in beholding the thinges that are done vpon earth, as touching the sundry euents and successe of men. But we shall better and more clearely beholde in some one example the order of the diuine wisdome. Doubtlesse the history of

of the destruction of Egipt both many seuerall declare the force and power of Gods wisdome. God would not at the first destroy them immediatlye after the contempt of his worde, which yet he iustly might haue done: but it pleased him first to trye them diuers and sundry waies, whither by scourges they might be softened and brought to the acknowledgement of his will: insomuch that as ofte as newe signes were sent against the *Egiptians*, so ofte the Lord declared, that he earnestly sought their repentance and saluation. But in the meane while where in the middest of the vniuersall ruines of all Egipt, the land of *Goshen*, which the *Israelites* did possesse, remained safe and sound, that verily auayled not a little to moue aswell the *Egiptians* as the *Israelites*: those I say, that they might acknowledge the will of God, and submit themselues vnto it: and these, that they might waite with an vnremoueable faith and pacience for a wonderfull deliuerance at Gods hand. And therfore also would the Lord haue *Pharaoh* to persist and continue so long in stubbernes and vnbeleefe, that he might so much the more iustlye afterward destroy both him and all his. And in all these thinges the wisdome of God doth wonderfully bewray it selfe. To say nothing that these

these thinges were thus ordeined of the Lord, to the end posteritie might haue profitable examples both of the punishment of inordinatie and rebellion, and of the commendation of faith and obedience. It would be ouerlong to make mention of all other thinges, that do extoll the diuine wisdome of God in that matter. And who is he that knoweth for a certeyne the Lords purposes and determinations? Who is able to say, why or wherfore, when he could many other wayes haue deliuered his people, yet he would this way especially bring it to passe? Certaine it is in the meane season, that nothing was done in all this business without great and iust causes, but the nature of Gods wisdome will more fully open and displaye it selfe, whilest other causes of afflictions also are seene into, and especially the commodities, wherof we will speake anon. And as we (by the waye) in this one example do propound these workes of Gods wisdome to be obserued, so will it be an easie matter for euery man to finde out the like in other examples. Wherfore it is manifest hereby, that the wisdome of God shineth most clearely in our afflictions and dangers, and therfore that the calamities also which are laide vpon vs, are rightly to be ascribed onely and alone to God

And

And from hence great comfort ensueth: for we ought to be perswaded, that no thing can ever come ill to passe, or at least wise be both of force, that God by his incomparable wisdome hath ordeined to be done in any about our matters and affaires. And this verily ought chiefly, as often as sicknes, trouble, captivitie, or any other calamitie, either publike or priuat, doth come upon us, to say with himselfe: The Lord hath sent this miserie: But because he is wise, and can wisely order it selfe, he doth it not without great and weighty causes: doubtlesse his rod and staffe will fall not on us in vaine, but to this end, that there shall follow some fruite of penitence, if not straight waies in this life, yet after a while and in the life to come. Said that the iustice of God is declared in our miseries, it is better known then it is either meet to be pondered any whit at large. Gods iustice is euery where commended in the holy Scriptures, and it is set before us to be considered all our life long. Hitherto belong all the places that make mention of the feare of God. For therefore is God to be feared, because that according to his iustice he seuerely punisheth transgressions. And [illegible] all the places wherein the Lord

is described to exercise iudgement and iustice on the earth. Adde also all the threatnings which are most plentifully extant in the lawe and the prophets against the transgressors of the Diuine preceptes. Yea and so farre forth is this knowledge of Gods iustice necessarye, that vnlesse the same be diligentlye taught, men cannot, such is their pronenesse and headstrongboldenesse to sinne, be kept and retained within the compasse of their duetie. Nay without this knowledge God should not be knowen to be God, neither would any man stand in awe of his diuine maiestie. For this is the first honour and dignitie of the liuely and eternall God, and his chiefe and principall office, which also al men do in the first place consider and call to minde, namely that he recompenceth good things to the good, and euil things to the bad: which is in very deed the true propertie of iustice. And that this is so, not only the promises and curses set forth in the holye Scriptures by the commaundement of God do abundantly teach, but also that common knowledge engraued in the mindes of all the Gentiles touching the rewards of the good and punishments of the wicked.

But now if any man will say, that it is true indeede, that Gods iustice doth notablye

appeare

appéere in this, that the wicked are punished for their sinnes: but yet that it seemeth in no wise that God dealeth iustly then, when he suffereth the godly also to bee oppressed with common calamities, whome he ought with good right (to mans iudgement) to keepe in safetie vnder his protection by reason of the prerogatiue of their election and excellēt holines: this carnall and trifeling obiection shall easily and with small adoo be answered.

First, this word Iustice commeth to be considered, not altogither alike in God, as it is in men, that namely God should then only be acknowledged to be iust, when after ỹ rule of mans iudgement, and according to ỹ rigor of the law (as they call it) he requireth like for like (for otherwise ỹ praise of iustice should neuer properly belong vnto God, sith he neuer in such wise either giueth rewards or inflicteth punishments, but that in these he recompenceth beneath measure and desart, and in those aboue measure and desart) but God doth iustly, as oft as he performeth that, wherein his wisdome, goodnes and power do appéere: inasmuch as there is no man but vnderstandeth ỹ it is most iust, that these vertues (if at least it be lawfull so to call them) should at all times be made knowen and set forth. But certes in the

the afflictions of the godly the wisdome, goodnes and power of God do wunderfully declare and shewe forth them selues: wherfore there is no cause why we should think that the godly are vniustly punished. Neither verily can wisdome or goodnes as they are discerned in God, be separated from iustice, for they sticke fast together and helpe one an other, and can neuer be seuered in time or duties. For why? God doth at all times worke wisely, mightily, wel and iustly: and whatsoeuer is don wisely, mightily or well, the same also must be don iustly: and so on the contrary.

Secondly, how can'st thou say that the godly are wrongfully punished, when there is no man endued with such a singuler sanctimonie, but that, if we beleeue the Scripture (as dout lesse we must beleeue it) he doth not only fall once but also seuen nay infinit times in a day, yea and now & then also he committeth moste greeuous enormities at least wise in minde and will (which onely and alone maketh men guilty before God, and is reputed and taken for the deed don) further there is no liuing soule worthy of pardon to mans thinking, which yet were not to be recompenced with most horrible and eternall paines, if so be God would straightly examine euery thing, and sit it after

ter the rule of his most seuere iudgement? for we are all by nature the children of wrath: *Ephes.* 2. All haue sinned and are destitute of the glory of God: *Rom.* 3. And *Psal.* 130. If thou Lord wilt marke our iniquities, who shall be able to stand? Howsoeuer therefore it falleth out vnto those that are accounted in the number of the godly, it behoueth them certes to be perswaded, yea euen whilest they are vrged with strange and vnutterable perplexities, that they are yet louingly and fauourably dealt withall. The Lord then eye when he correcteth is pitifull: and forgetteth not his mercy.

Thirdly: If in case thou hast experience daily of the Lordes liberalitie, why doubtest thou not sometimes also feele his rodde? Which thing no man will iudge to be vnequall, which at least would not incurre the reproche of ingratitude, or take vpon him to controll Gods iustice. So *Iob* willingly confesseth, that he was iustly afflicted with miseries and griefes of the Lord, who before had had the vse of most large and ample benefites. Shall we receiue good at the hand of God, saith he, and not euil? cerne euill?

Fourthly: What shall we say to this, that it is meet and conuenient that parents should sometimes correct their children, whome they would

would haue to become good men. And except they do this, they shalbe thought to haue small care or regarde of their childrens welfare. After the same maner God also, the common Father of vs all, doth most iustlye, in that he euer and anon somewhat seuerelye chastiseth the godly, whom he accounteth vndoubtedlye as his owne Children, least they should by ouermuch cockering become careles and secure, and being corrupted through long prosperitie fall to sinning, with the wicked, who haue all thinges for the most parte according to their desire. Hitherto belong that saying of the wise man *Pro.3.* Whom the Lord loueth, him he chasteneth. *Apoca.3.* Whomsoeuer I loue, I rebuke and chasten.

Fiftly: Why shouldst thou think much to be afflicted here for a while, if after thou be gone from hence, thou knowest assuredly that eternall life is prepared for thee, and that thou shalt be blessed with ioyes euerlastinge? Nay it is iust and to be wished, that thou shouldest suffer here and be molested, that thou mightest hereafter enioy perpetuall rest and felicitie. For why it cannot be, that all thinges should fall out alike, after thy desire both here and there. For God hath so ordained. *2. Thes.1.* It is a righteous thing with God to render vnto

you

you that are troubled rest with vs, when the Lord Iesus shall shewe him selfe from heauen. And *Luk. 16. Abraham* saith to the rich man: Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise *Lazarus* paines: but now is he comforted, and thou art tormented, &c. *1. Corinth. 11.* When we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

Seeing therfore the afflictions that are sent, do commend Gods iustice vnto vs, we are to be perswaded that they come not from God without cause. And hereby shall all aduersities become the more easie to be borne, in that we vnderstand them to be iustly layde vpon vs, and that none so grieuous can befall vs, but that we haue deserued far more grieuous, if so be God should weigh the greatnes of our sinnes according to his iustice.

¶ Touching the fourth reason to speak in few words, namely that God by the calamities which he sendeth vnto men, taketh occasion to illustrate and set forth his owne power and glory, that becommeth manifest by the workes of the Lord. *Exod. 9.* where a reason is rendred, why *Pharaoh* was so exceedingly hardened, and so oftentimes most grieuously scourged with his people the *Egiptians*, for so saith

saith the Lord by *Moses* vnto *Pharaoh*: Let my people goe, that they may serue me. Otherwise I will at this time send all my plagues vpon thine hart, and vpon thy seruants, and vpon thy people, that thou maist know that there is none like me in all the earth. And a little after: And in deed for this cause haue I appointed thee, to shewe my power in thee, and to declare my name in all the world. Which wordes we see to be repeated *Rom. 9.* But wilt thou haue me tell thee more plainely, how the glorye of the Lord was aduanced by the afflictions of the *Egiptians*? Then consider with thy selfe, whether this thing doth not make greatlye to the celebrating of the name & power of the Lord, that he shoke so mighty a people, so quicklye, and by strange meanes that were neuer heard the like; and at the length together with their King and his whole armies vtterly destroyed them almost in a moment: Who would not haue honour and reuerence the wonderfull power of God, and acknowledge him to be the onelye God almightye reigning in heauen and in earth: But much more on the other side doth the power of God shewe forth it selfe in that so sodaine and vnlooked for deliuerance of the people of *Israell*, which were so greatly despised and cast downe: by reason whereof the

Lord also would afterward alwaies challenge to him selfe most soueraigne praise, repeating this oftentimes to *Moses* and other of the Fathers: I am the Lord, which haue brought you out of the land of *Egipt*. In like maner, if now also the Lord doth one while erect, and another while deiect Kinges and Kingdomes: or if so be he drawe thee at the last, who art in respect of thy body in very good healthy, and increased with large possessions and honors, into sickines, or spoyleth thee of thy goods and dignitie thou oughtest to iudge, that all this is done to this end and purpose, that the Lord hath appointed in thee to set forth to the world his power to be seene, which againe he will make to appeare more glorious, whe al things being now past hope of recouery, and all despaire of any helpe, he shall restore thee againe to thy former health, riches and dignitie, to the incredible admiration of all men. So in *Iob*, so in many others would the Lord haue his power to be seen, and dayly doth he procure the like examples to be set before our eyes, that it might alwaies be found true which the blessed Virgin sang: The Lord hath shewed strength with his arme, he hath scattered the proud in the imagination of their hartes. He hath put downe the mighty from their

seate

their seate, and hath exalted the humble and meeke. He hath filled the hungrye with good thinges, and the rich he hath sent empty away. Hitherto must it be referred, that holy men being plonged in perilles and dangers haue beene wont to pray vnto God, that he would deliuer them for his holy names sake: that is to saye, that his glorye and power might by their marualous deliuerance be aduanced, and celebrated of all people.

Now the fifth reason stretcheth most largelye of all other. The Holy ghost doth enerye where in the sacred Scriptures signifie and declare the great and manifolde vtilities which come by aduersitie, which also the godlye do with déep and aduised consideration mark and obserue, and chéefely they holde a true & right opinion of Gods prouidẽce. It is not (I graunt) euery mans case to perceiue and sée by and by, how and after what sorte crosses and calamities are sent for our good: but it behoueth vs to be enlightened in the spirit of our mind, and the cloudes of carnall cogitations to be scattered and driuen away, before we can vnderstand and knowe the spirituall commodities that are setled in our miseries. For why: flesh and blod or our reason cãnot otherwise iudge, thẽ that afflictions are signes of Gods wrath,

and

and that God when he striketh, striketh our de-
struction and confusion. Wherupon the wic-
ked can very hardly in this behalfe receiue any
comfort, as the which, when they perceiue no-
thing but the anger and displeasure of God,
do rather curse and detest God as a cruell
and inflexible iudge, then humble themselues
vnder his mightys hand in acknowledging
their sinnes. Wherby it commeth to passe that
at length falling into dispaire, whilest they
continually tosse to and fro in their minds the
figures of their inevitable condemnation, they
do nothing els being drowned in the depthe of
all euills, then perpetually heape one mischief
vpon an other. We therfore will gather the
commodities of afflictions out of the Scrip-
tures, not all verily, but so many as we com-
monly meete withall, and are most apparant,
and which euen the vngodly for the most part,
if they were touched with any care of their
own saluation, and not vtterly blinded, might
be able to perceiue.

1 First: It is profitable that men should
sometimes be scourged of the Lord, to the end
they might be humbled, and conteined in the
quieties of modestie and temperance, and in
no wise lifted vp by the reason of their other
commodities, if they haue any. *Psal. 119.* It is
good

good for me, that I am brought lowe, 2. Cor. 12. And least I should be exalted out of measure through the excellency of reuelations, there was giuen vnto me a prick in the flesh, the messenger of Sathan to buffet me, that I should not be exalted aboue measure. For this thing I besought the Lord thrise, that it might depart from me: and he said vnto me, My grace is sufficient for thee.

So also oughtest thou to iudge of thy selfe. Although thou best rich, although thou be descended of noble parentage, although thou best learned, although to be short thou art adorned with many other notable giftes: yet he to serue good purpose applyeth vnto thee some steine of dishonesty, or layeth some losse or damnage vpon thee, and all because thou shouldest not be exalted aboue measure, and despise the rest of thy brethren.

By afflictions the Lord proueth them that be his, and loke whom he findeth valiant and constant, he crowneth. And to be proued of the Lord is so farre off from being hurtfull vnto vs, that we ought rather to take it as an argument of his loue and good will toward vs: Hither to belong these places. Prou. 27. As in the hring pot for siluer, and the furnace for golde, so the Lord trieth the hartes. 1. Pet. 1.

Now

Now for a short time ye are in heauines through manifolde temptations, (if needs require) that the triall of your faith, being much more precious then golde that perisheth (though it be tryed with fire) might be found vnto your praise, and honour and glory, at the appearing of Iesus Christ. *Iam. 1.* My brethren, count it exceeding ioy, when ye fall into diuers tentations: knowing this, that the trying of your faith bringeth forth pacience. And againe: Blessed is the man, that endureth tentation: for when he is tryed, he shall receiue the crowne of life, which the Lord hath promised to them that loue him. Let no man say when he is tempted, that he is tempted of God: for God cannot be tempted with euil, neither tempteth he any man. To witte vnto euill. For the deuill and our concupiscence do tempt vnto euill, and to the destruction of the soule: but God tempteth or tryeth to saluation. After which sort he tried *Abraham, Gen. 22* and other of the fathers, *Exod. 16. Deut. 8.* Howbeit looke whome he trieth, to them he giueth strength, whereby they may be able to stand fast and ouercome in the middest of their conflictes, according to that saying. *1. Cor. 10.* God is faithfull, which will not suffer you to be tempted aboue your strength, but will together with the tentation make a way, whereby ye

may be able to beare it.

3 Troubles and aduersities do cause thee to set thy minde vpon thinges profitable, they make thee more wary and wise, they prouoke thee to enserch and learne those thinges that are good and holesome. *Esay. 26.* Also we, O Lord, haue waited for thee in the way of thy iudgementes: the desire of our soule is to thy name, and to the remembrance of thee. With my soule haue I desired thee in the night: and with my spirit within me, will I seek thee in the morning. For seeing thy iudgementes are in the earth, the inhabitants of the worlde shall learne righteousnes. *Psal. 119.* Before I was troubled, I went astray, but now I haue kept thy woord. And in the same place: It is good for me, that I haue beene in trouble, that I might learne thy statutes.

4. Afflictions bring those that are exercised with them, especially ouerlong, to the contempt of earthlye thinges, and kindle the desire of heauenly. *Philip. 1.* As alwaies, so now also Christ shalbe magnified in my body, whither it be by life or by death. For Christ is to me life, and death is to me aduantage. And immediatly after: I desired to be loosed, and to be with Christ. *2. Cor. 4.* For our light affliction which is but for a moment, causeth vnto vs a far most excellent

excellent & an eternal waight of glorye: while we looke not on the things that are seen, but on the thinges which are not seene. For the thinges which are seene are temporall: but the thinges which are not seene, are eternall. **And straightwaies:** For therfore we sigh, desiring to be clothed with our house, which is from heauen. **Not thinges are there diuerse dlye to this effect. Some there be also** *Rom.8.* For I count that the afflictions of this present time are not worthy of the glory, which shalbe shewed vnto vs. For the feruent desire of the creature waiteth, when the sonnes of God shalbe reuealed. **It followeth immediatly:** For we knowe that euery creature groneth with vs also, and trauaileth in paine together vnto this present: and not onlye the creature, but we also which haue the firstefruites of the Spirit, euen we doo sigh in our selues, waighting for the adoption, euen the redemption of our bodie.

5 **By thine afflictions thou hast a certaine proufe, that thou art entirely beloued of God, and art numbred amongst his deere Children, being graffed into his house and family.** *Pro.3.* My Sonne, refuse not the chastening of the Lord, neither be greeued with his correction. For whom the Lord loueth, him he correcteth, euen as the Father dooth the childe in whome

he deliteth. Wherunto as a faithfull interpreter the Apostle addeth *Heb. 12.* If ye endure chastening, God offereth him selfe vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not? If therfore ye be without correction, whereof all are partakers, then are ye bastardes and not sonnes. Seeing then wee haue had the fathers of our bodies to correct vs, and we gaue them reuerence: should we not much rather be in subiection to the Father of spirits, that we might liue? *Deut. 32.* The Lord will iudge his people. *Ezech. 9.* The Lord commaundeth the smiters to begin at his Sanctuary. *1. Pet. 4.* The time is come, that iudgment must begin at the house of God. And for this cause is the Lord saide oftentimes in the scriptures to visite his people, whilest he striketh them: namely for that a fatherly chastisement though it be somewhat sharpe and seuere, is a token of good will and care for the safetye and welfare of the children.

6 Thou hast also this profit and commodity. If thou be afflicted in this present worlde, it is a signe, that God will bleese thee, and free thee from all paine in the worlde to come. Of which matter we haue also spoken somewhat before. To the which maye be added that saying of Christ *Iohn. 16.* Verily, verily I saye vnto you,

you, ye shall weepe and lament, but the worlde shall reioyce. And ye shall sorrowe, but your sorrow shalbe turned into ioy. A little after: And your ioy shall no man take from you, &c.

7 It is good euen for this cause sometimes to suffer the crosse, that afterward prosperitie may become the more swæte and plesant, and also that the minde might be instructed how to behaue it selfe as well in prosperitie as aduersitie: in the one, that it be not lifted vp aboue measure: and in the other, that it be not cast downe more then is mæte. Hitherto belongeth that moderation of the Apostle, whereof he speaketh. *Philip. 4.* I haue learned in what estate soeuer I am, therewith to be content. I knowe how to be abased, and I knowe how to abound, euerye where and in all thinges I am instructed, both to be full, and to be hungrye, and to abound, and to haue want. I am able to doo all things through Christ that strengtheneth me. Also *2. Corinth. 4.* We are afflicted on euery side, yet are we not in distresse: we are in pouertie, but not left destitute: we suffer persecution, but are not forsaken therein: we are cast downe, but we perish not.

8 By afflictions God would haue thée to feele in thy selfe, what the state and condition of others is that are afflicted, and how and af-

ter what sorte they may be affected in their mindes: to the intent thou maist take occasion thereby to do good vnto them, as time and opportunitie shall serue. Wherupon the Apostle commendeth the *Philippians*, telling them chap. 4. that they had doone well, in that they had communicated to his affliction, and were carefull for him: of whom he had saide before: chap. 1. that they suffered for *Christ*, hauing the same fight, which they saw in the Apostle, and euen then heard to be in him. Certes they that felt the like discommodities, were no doubt so much the readier to put to their helping hand. Neither can he iudge what it is to suffer aduersitie, who hath him selfe neuer suffred any.

9 God bringeth thee by many tribulations to the amendment of thy former life, for sorie are found to be of such a nature, that they cannot be reclaimed & brought to a better course, but by stripes. *1. Pet. 4.* Forasmuch as *Christ* hath suffered for vs in the flesh, arme your selues likewise with the same minde, which is that he which hath suffered in the flesh, hath ceassed from sinne, that he hence forward should liue (as much time as remaineth in the flesh) not after the lustes of men, but after the will of God. And in the end of the same chapter: Wherfore let them that suffer according to the wil of God

commit

commit their ſoules to him in wel dooing, as vn
to a faithfull creator. In the Prophets we read
oftentimes, that the Lord ſtriketh to the end he
might heale. *Eſay. 19.* The Lord ſhall smite *Egipt*
he ſhall ſmite and heale it: and they ſhall return
vnto the Lord, and he ſhalbe intreated of them,
and ſhal heale thē. *Hoſ. 6.* The Lord ſpoyleth vs,
and he wil heale vs: he woundeth vs, and he wil
binde vs vp. After two daies he wil quicken vs,
and in the third day he will raiſe vs vp, and we
ſhall liue in his ſight. And we ſhall haue know-
ledge, and indeuer our ſelues to know the Lord.
10 It is expedient for thee now and then to
be ſcourged, that thou mightest be moued to
intreat the Lord for his helpe, to ſing prayſes
vnto God, and that thou mightest be occupied
in other ſuch like ſpirituall exercises, who other
wiſe, if all things ſhould fall out alwaies ac-
cording to thy deſire, would: it ſcarſely ſo much
as think of calling vpon Gods name. In the
Pſalmes there are extant innumerable teſtimo-
nies: and in the hiſtories we may ſee euery-
where how the *Iſraelites*, whileſt they enioyed
peace and proſperitye, became careleſſe & neg-
ligent: but afterward when they were beſet
with their enemies round about, or other-
wiſe greeuouſlye ſcourged of the Lord, they
were ſtirred vp to call vpon God for helpe, to

to praise God, &c.

11 God hath appointed thee to be vexed with miseries and calamities, to the ende that in thee might shine and appear pacience, long sufferance, experience, hope, and many other such notable vertues, which for the most part are knit togither, and do mutually follow one another. *Rom. 5.* We reioyce in tribulations, knowing that tribulation bringeth forth pacience, and pacience experience, and experience hope, and hope maketh not ashamed.

12 Adde hereunto, that there redounded some commoditie by thine afflictions euen vnto others also, at the least there is offered vnto them therby an occasion of well doing. In which behalfe doubtles the prouidence of God deserueth no smal commendation. God would therfore haue thee, to be grieued with pouertye, sickness, captiuitie, or any other aduersitie, to the end that all thy neighbors and kinsfolkes might haue matter to exercise the duties of charitie, and to helpe thee and such as thou art by all the meanes they can. Which work is full of spirituall profit and commoditie. And for this cause the Lord foretolde, that we should neuer want the poore. Hitherto tend all the places touching liberalitie towards the poore, the sick, the naked, fatherlesse children, widowes,

Widowes, Wanderers, and others by what meanes soeuer afflicted and distressed. Which if they were not, there should be taken from them to whome the Lord hath giuen great wealth and substance, all matter and occasion of well doing. Therefore euen for this cause perhaps would God haue thee to be plagued with aduersitie, and to stand in need of other folkes helpe.

13 This spirituall fruit also do others reap by thine afflictions, namelye that so long as they perceiue thee to be humbled by the Lords rodde, they conceiue no greater feare of y Lord in their minds: and this feare bringeth forth spirituall wisdome, whereby they beware by all meanes possible that they fal not into sinne, and so be tak down into the like dangers. For euen immediatly, whosoeuer seeth an other to be any thing sharpely afflicted, he is enforced to conclude with him selfe, that the like troubles abide for him also: and that whatsoeuer befalleth vnto any one to daye, the same is to be feared of him to morrowe. And this doubtlesse is a singular spirituall benefite. For so doth Christ propound vnto others the ende of those that were killed with the fall of y towre in Siloe, Luk. 13. and he threatneth that all vnlesse they repent, shalbe destroyed in like

maner.

manet, so the Apostle *1. Corinth. 10.* propoundeth the example of those that were plagued of God, as namely the worshippers of images, committers of fornication with strange women, murmurers against God, which all he saith were seuerely punished of God for a warning and admonition vnto vs. And he addeth to very good purpose; Let him that thinketh he standeth, take heede least he fall.

24. What if so be God (to conclude) when he sendeth aduersitie, when likewise he giueth vnto thee being set in the middest of many calamities, strength, pacience, long sufferance, hope, &c. wil haue thee to be set for an ensample, for others to follow and imitate in their afflictions? For why, by this meanes, thy miseries shall not onely become very profitable to thee alone, but also vnto others. To this effect we reade *Iam. 5.* Take, my brethren the Prophets for an ensample of suffring aduersitie, and of long pacience, which haue spoken in the name of the Lord. Behold we count the blessed which endure. Ye haue heard of the pacience of *Iob*, and haue knowen what ende the Lord made. For the Lord is very pitifull and mercifull. *1. Thess. 1.* And ye became followers of vs and of the Lord, receiuing the woord with much affliction, and ioy of the Holy-ghost. So that

that ye were as ensamples to all that beleeue in *Macedonia* and *Achaia*. Againe in the same Epistle chap. 2. Yee, brethren, are become followers of the Churches of God, which in *Iudea* are in Christ Iesus, because yee haue also suffred the same thinges of your owne cuntry-men, euen as we did of the Iewes, &c. Loe the fortitude, pacience, long suffering, and other vertues of the Saints are set before the eyes of the afflicted to be followed. Thou therfore whosoeuer thou art, that canst iudge rightly of Gods prouidence, consider with thy selfe in most earnest wise, what becommeth thee to do in aduersitie, remembring that God hath appointed thee at this time to be an example of pacience and suffring vnto others. Neither truely is it sufficient, that the notable vertues of those that haue beene famous this way certaine ages past should be laide before the afflicted; but it is very behouefull also that some liuelye examples of the time present should be set before their eyes, whose actions being throughly marked by our eyesight haue much more force in them, then the shadowing out of other mens deedes by what speech or eloquence soeuer. But who is able to comprehend in wordes all the commodities, which do growe out of afflictions? As we can by no meanes searche into the

the counsell of the Lord, why namely he doth every thing after this or that manner: so neither can the weakenes of mans minde attaine vnto all the commoditie, especiallye spirituall, that come by crosses and calamities. Euery man may to his power at times conuenient by the continuall reading of the Scriptures, and by the sayinges and doinges of the godly, especially when they are afflicted, gather and note other thinges, which are agreeable to this purpose. It sufficeth vs to haue declared these thinges, to confirme that which we purposed, namely that out of calamities great commodities do come vnto vs, and therfore that we are not without cause to be resolued, that afflictions are sent of God himselfe: which we suppose to auaile greatly to the commendation of the diuine prouidence, and likewise to the matter of comfort and consolation.

But now the matter required, that we should reckon vp on a rowe the sundrye sortes of calamities and afflictions, and gather out of those thinges that haue hitherto beene said, comfortes and consolations from the consideration of Gods prouidence, by the which we haue proued crosses and calamities to be sent to declare the wisdome and righteousnes of God, to illustrate his glory and power, and for our

our manifolde profit and commoditie: but partlye because that wee are insatiate labourers, and partlye for that the consolacions which doe heale any one affliction, may all fitly be applied likewise against ỹ other miseries not greatly vnlike, at the least all one in this, that they doe exceedingly greeue and torment men: therefore we will drawe the discommodities & principall perplexities of mans life as it were into certain heads or fountaines, and will also compose certain consolatory reasons, as occasion and opportunitie shall serue. And this thing how may we better or more conueniently accomplish, then if we follow the way and order of teaching foreshewed by the Holy ghost himselfe: whom whosoeuer followeth, cannot goe astray, and with whome a man in speaking a fewe wordes, is deemed to haue vttered many thinges abundantly. For where the Holy ghost speaketh, in greatest brevity, is greatest length and prolixitie: and vnder the spertialest want of wordes, lyeth hid most large plentye of spirituall doctrine. And this vertue of the Holy-ghost we may beholde as well in many other places, as also in the Psalme 107. wherein there are breefely indeed, but truely if we looke more nerely into the matter, most plentifully described certaine aduersities, into the

which

which they sometimes do fall sometimes by the will of God, and from the which they are again by the will of the same God wonderfully deliuered. And therefore it is wholy occupied in the commendation of Gods prouidence, so that there could not be found any in all the bookes of the Bible more fit and agreeable to our purpose. Wherefore we will vndertake to expound the same now at this present: which if we shall do, not to so good a purpose as we desire, yet at the least we hope to some fruit and commoditie of the godly. And first forsothe we will premise some thinges touching the argument of the Psalme, that all things may be some the more cleere and euident.

Who was the author of this Psalme, it appeareth not, sith there is no name prefixed vnto it. Certainly that it is a worke of the Holy-ghost, and put forth by some notable man of God, it is out of controuersie. It might be reckoned amongst the Psalmes of *Dauid*, as many will haue all those that haue no title prefixed vnto them to be counted for such, except peraduenture it may be thought to be of the number of them, that were vsed to be sung after the returne from Babylon: of which sort that some are extant, it is easie to iudge.

But

But neither hath this present Psalme any title among the *Hebrewes*, wherby may be gathered any certainty either touching y^e author or vse of it. Though indeed the Greek hath carry prefixed Alleluia, which word offereth it selfe oft times in the Hebrue in maner of a title set before, and it sheweth y^t such Psalmes were amongst other chosen out to praise Gods goodnes, mercy, power, & to giue him thankes. For the word הללויה in Hebrue signifieth as much, as when we say, Praise the Lord. It is compounded of the word הלל which signifieth, to praise, to reioyce, to shine, to illuminate, and of יה which is one of the ten notable names of God, and it signifieth the Lord, deriued, as many will haue it, of היה or הוה, which is to be, applyed vnto God because he giueth vnto all thinges their being. *Augustine* reporteth, that Alleluia is twice prefixed, and he addeth an interpretation, why it is so: but sith thou seest that it is not so much as once found in the Hebrue, thou perceiuest that his labour is in vaine, and that *Augustine* was deceiued by some impudent persons, which durst of their owne heads now and then foiste in or plucke out some thinges, clean contrarye to the truethy of the Hebrue, when yet there was no need, neither was it expedient.

Now

Note what is contained in this Psalme, & how many parts there be of it. It teacheth especially, that in all things that come to passe heere below, the prouidence and mercye of God do mightily preuaile, and therfore that it ought of all men diligently to be considered, that they might take occasion therby to praise God and giue him thankes. And to the end he might declare and shewe, how and after what sorte we ought to obserue Gods prouidence and goodnes in all things, he propoundeth certaine euident examples, to wit how some men are seene oftentimes by the will of God to be pressed downe with most greeuous calamities, and the same againe, when they haue called vpon God for helpe, to be mercifully deliuered out of their miseries. By meanes wherof doubtlesse men may throughlye be perswaded touching Gods prouidence and mercy, and ought all to be moued to praise and magnifie God. Full wel saith *Rabbi Dauid Kimhi* the Hebrue that in this Psalme it is taught, that nothing is done among men by Chance or Fortune, but that the wicked by Gods prouidence are afflicted for their sinnes, and againe that the same by Gods mercy are set at liberty, that so they might necessarily sing praises vnto God. But much more clerely will this whole

matter

matter be perceiued, if we shall breefelye vnfold the number and order of the partes of the whole Psalme. In the first place is put the proposition, and euen a breefe summe of the whole Psalme, wherin he inuiteth all people to praise God for his singular goodnes & mercy. This proposition is conteyned in the two first verses. Then followeth the confirmation, wherin he proueth, by certaine memorable examples, and drawen for the most part out of the common course of life (for why these are most apt and fit to teach) how the prouidence and mercy of God are apparantly to be seen in al things. The first example is touching those that are pressed with pouertie, and beeing driuen out of their native cuntry are enforced to wander, and to suffer bannishment: whome yet the Lord by his mercy succoureth in prouiding them a place where they may rest. This example is accomplished in fiue verses, wherunto is added a conclusion hortatorye, consisting of two verses, wherin all men are inuited to sing praises vnto God for such a worke. The second example is touching them that for some great offences or other causes are cast into prison, and yet neuertheless are by the Lord in his good time set at libertie: handled likewise in fiue verses, with a conclusion hor-

tatory also, as before, annexed in two verses. The third example is of such as for their wicked and vngodly life are punished of God with sundry diseases laid vpon them, but are again through Gods mercy restored to health. It is coprised in foure verses, with a distichon added in steed of a conclusion hortatory. The fourth example propoundeth the dreadfull dangers of Saylers and Seafaring men, and how God yet in the mean time doth mercifully saue and preserue them. There are of this eight verses, with a distichon added in stæde of a conclusion hortatory. The fifth prose is variable and mixt: for it propoundeth examples of great alterations in cuntries, common-weales, noble men & commons, and hærby (for because some region or cuntrye is made now barren, now fruitfull, and againe cleane contrary of fruitfull barren: likewise some people becommeth one while strong and mighty, and again in the turning of a hand weakened and cast down: further Princes are euen now placed in the highest dignitie, and within a while after are throwne downe headlong to the ground: also the cõmons being before oppressed are set free) declareth that the prouidence and goodnes of God are highlye to be magnified and extolled. These thinges are discoursed in ten verses,

with-

without any hortatory conclusion following: and so endeth the confirmation.

Lastly there is one verse added to be taken for a Conclusion of the whole Psalm, and that so much the more rightly, because that in one word it repeateth the summe of all that hath bene said, yea and answereth most finely and fitly to this proposition. By these thinges euery man may easilye iudge of the matter and partes of this Psalme.

If thou wouldest know the kinde of the action or cause, then seeing that both in the beginning and end, and oftetimes also in the middes we perceiue open and manifest exhortations, and that all thinges tend to this purpose, namely that men might be stirred vp to praise God for his excellent goodnes, shining most clearely in all thinges, it is a plaine case that this present Psalme appertaineth to the kinde deliberatiue.

The state or proposition is generall: that God is highlye to be praised, because he is exceedingly good, and maketh his goodnes to surmount in all thinges.

The vse of the Psalme is manifolde, accordingly as may be obserued in it sundrye places fraughted with excellent doctrine: as: 1. That calamities are sent of God himselfe: 2. That

in sending of plagues to the wicked God sheweth his iustice: 3, That by afflictions we are stirred vp to prayer and inuocation, to faith, hope, &c. 4, That such as call vpon God for ayde, are not forsaken of him, but at ẏ length are holpen: 5, That God as he doth without difference correct all sortes of men, whither they be good or bad, so also he helpeth them: 6, That the prouidence of God may apṕere on euery syde wonderfull, as well when we are afflicted, as also when we are deliuered from afflictiõs. Many other places will we discouer in the discourse it selfe. But to this end chæfly do all these thinges tend, ẏ they minister great store of comforte & consolations: which thing was the cause that moued vs to take in hand the interpretation of this Psalm. We wil therfore now giue the enterprise to expound it.

1 Confesse vnto the Lord because he is good, for his mercy endureth for euer.

2. Let them speake whom the Lord hath redeemed, and deliuered from the hand of the oppressor.

This is the proposition of the whole psalm by way of an exhortation. God, saith he, is good, and his mercy is euery where excellent: therfore confesse ye vnto him, praise him, giue him thankes. And they are the wordes of the

Holy

Holy-ghost speaking by the prophet to euery company and assembly of the godly, whersoeuer and by what occasion soeuer they shalbe gathered togither. Whither it be in ỳ Schoole or in the Temple that any of the godly mæte togither in the name of the Lord, there is the Holy-ghost in the middest of them, and inkindleth the hartes of euery one to praise God. Let vs therfore so take these things, as though the Holy-ghost sounded them in our hartes: and as though we felt his power secretly working in vs, let vs the more chærefully sing prayses vnto God. Thus then he saith: Confesse vnto the Lord. Amongst the Hebrues to confesse vnto the Lord, is to praise, celebrate, and with all carefulnes to commend the Lord, and to giue him thankes for his incomparable benefites.

Because he is good.) The reason why and wherfore God ought to be praised of vs, and it containeth the summe of this whole Psalm. Neither in very dæd is any other thing handled throughout this Psalme, then that it is shewed that the mercy and prouidence of God may be sensibly sæn & perceiued in al thinges. Further טוב is all one with good, faire, comly: whence also commeth the name טוב, signifying many excellent vertues worthye of

God. Wherfore the Greek interpreter translateth it Krestos, that is to say, good, profitable, peaceable, gentle, swæte: after which sort also *Augustine* readeth it Suauis. Swæte. The minde therfore hearing that the Lord is good, ought immediatly to conceiue many things of God, which may commend and set forth his dignitie, and especiallye his notable loue towards mankinde. And this is it which the Prophet meaneth, when as not contented to haue called God good, he addeth also: for his mercy endureth for euer. By this addition, it beseemeth al men to be the more inflamed to the praising and lauding of God. For if so be we haue oftetimes hæretofore had experience of his mercy and goodnes, and besides do couet still to fele and tast of them hereafter, then haue we great occasion of praising and magnifying him, especially sith we can no other way deserue his fauour, and goodwill, nor do any thing more pleasing and exceptable vnto him. And if incace his mercy sheweth it selfe to be sene at all times and in all ages, then also ought our confession of praise and thankes giuing to be heard at al times and without ceassing. After which manner also Christ taught vs to pray without intermission, and to craue this especially, that the name of his heauenlye

might

might be sanctified,

Let them speake which are redeemed of the Lord, whom he hath redeemed from the hand of the oppressor.) Let thē speak, to wit, praise by a song of thankes giuing And whereas it is the part of al men and at al times to sing praises vnto God and to giue him thanks: yet is this duty chiefelye required of them, that haue tasted of his liberality and goodnes, and haue of him bene deliuered from most greeuous perilles and dangers.

All sorts of men do indeed feele dayly & continually Gods goodnes & bountifulnes euen in this ỳ they liue, inasmuch as it is of God that we haue our being, liue and moue, as he saith *Act. 17.* likewise that they do dayly and continually beholde his Sunne shining: that they receiue from him the rayne in due season, and the fruits of the earth wherwith they are sustained. But these thinges inasmuch as they are vsuall and ordinary, are in such wise accounted off, as though the hand of God were not greatlye occupied in them, at the least as though there were not herein so plain a proofe and demonstration of Gods goodnes. But we deem them most chiefely to feele in themselues Gods bountye and liberalitie, which are sore vexed with diuers temptations and dangers,

and afterward notwithstanding wonderfully deliuered. For why when we are in dangers we call vpon the Lord for helpe: and we can then at the length iudge what it is, to be either holpen of God or forsaken of God, when our hartes haue sometimes bene smitten with the smart of trials and afflictions. And as no man knoweth how profitable a thing physick is, but he that hath sometimes bene sicke, and hath bene eased by it: nor of what vale we faithfull frendes are, but he that hath bene brought to extreme neede, and tasted of their help: so none can sufficiently comprehend, how great the goodnes of God is, but such as haue bene tried, and deliuered by God out of the dangers of temptations. Wherfore to those especially doth this Psalme belong, that haue bene in ieopardy through sundry trialles, and they can indede iudge rightlye touching the vse therof. We are wont to cal vpon God: and after that we haue obteined his help, it behoueth vs to praise God, and to giue him thanks For this cause therfore he saith: Let thē speak which are redeemed of the Lord. The word Redeemed, noteth, that they were wholly come into the Lords hand and power by reason of the greatnes of benefites receiued, no otherwise then bought seruantes: and so all

such are admonished, that they are debters vn to God, neither can they pretend any excuse, why they should not sing praises to God: nay vnlesse they do it, they shall incurre the blame of most shamefull ingratitude. They that before were in the hand and power of the oppressor or of affliction, are now by the Lord deliuered, and they ought to be humbled vnder his mighty hand, and to giue him thanks, yea and to dedicate them selues wholye to God their deliuerer. All things therfore are trimly disposed in this beginning and proposition of the Psalme, and we may gather from thence no single or slender doctrine.

3 And gathered them out of the lands, from the East and from the West, from the North and from the South.

4. They wandred in the wildernes out of the way, and found no citie to dwell in.

5 Hungrye [they were] and thirstye, their soule fainted in them.

6 So they cryed vnto the Lord in their trouble, and he deliuered them from their distresse.

7 And led them foorth by the right way, that they might goe to a citie of habitation.

Now after the proposition followeth a plentifull confirmation, as in the which it is proued by many plaine and pithy reasons, that

God

God doth liberally shewe his goodnes in mor-
tall mens matters, and most wiselye gouerne
all thinges by his wonderfull prouidence, and
therfore most worthy to be exceedingly praised
and magnified of al men. This is the first rea-
son proouing Gods goodnes to shine clearelye in
all thinges, taken from an example, as also
all the rest are in a maner that followe. And
certes it is drawen from ỹ example of a thing
done not only once and about one person only,
but ofte times and in many persons vsuallye
seene: so that thou maist rightly say, that all
these prooues are drawen out of the common
course of life and from the vse and experience
of thinges dayly happening. Which kinde of
prooues doubtles are most fit to moue affections
withall, and besides they make that to appeare
most plaine which is intended. And it is to be
thought, that no man, whatsoeuer he be, can
possibly read this Psalme, but that he shall
finde some thing touching himselfe, and wher-
by he may gather, that he also hath bene par-
taker of the bottomlesse goodnes of God in
some one necessitie or other. Neither truely is
it an easie matter to finde such a one, as hath
not felt in himselfe, some parte of the miseries
which are heere mentioned: and that, whilest
he is deliuered from them, ought not to ascribe

his

his preseruation only and alone to God. Yea and there can no discommoditie or danger almost arise, which is not comprehended vnder some one or other of the thinges that are here described, at the leastwise it will be like it or not much vnlike: wherfore also whosoeuer is distressed with any aduersities, shall heer haue some remedie of comfort, and shall finde matter of hope for the recouering of his safetie.

This is also further to be marked, that euerye of the prayses are so disposed, that they may fitly be deuided into two partes: wherof in the former are described the perilles which happen vnto men, in the latter is declared how they are by the mercy of God deliuered from the same: againe in the former parte the perils are very exquisitly and almost after a poeticall manner expressed by increasments, amplifications, and representings of things: and in the latter parte the deliuerance beeing sodainlye and without any adoo obtained is laid forthe more briefely, yet hauing now and then those thinges interlaced which doo not a little beautifie and illustrate the matter. And so are all thinges ordered, that a man aduisedlye marking them may out of euery member in a maner gather variable and most hollsome doctrine.

This first prayse therfore is drawen from

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the example of those that for any cause whatsoeuer being driuen from their dwelling places are constrained to wander vp and downe, and to seek a place elsewhere wherin they may rest. And very properly is the ieopardy of these men described by their iourney in the desert, then the which doubtles a greater could not be deuised. For why? a man would hardly beléeue (except he be one that hath had triall of it) how greatly they are gréeued that wander in the wildernes, where there appéereth no humane help or succour, and nothing to be loked for but death and destruction. And therfore it is to be thought that certaine of the *Greekes* were moued to make a lawe touching a penaltie of death to be laide vpon him that would not shewe the way to one that went astraye, because they sawe vndoubtedly how sore they were tormẽted that wandred out of the way. And oftetimes into these dangers do men fall in Palestina and the cuntries next adioyning, in asmuch as all Asia for the most parte hath many deserts and obscure places, as the holy Scripture and bookes of the *Geographers* do testifie.

Their soule fainted (or failed) in them.) Héere thou séest the manner of an enlargment gallantly obserued. First euen to straye out of

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the way, is full of wearisommesse, though it be in a Cuntry well knowen. Then to goe still forth on, and not to finde a place where to rest, is much more grieuous. Afterward also to be pinched with hunger and thirst, who seeth it not to be the extremitie of all miseries, and that now nothing remaineth but cruell and wofull death? And this is it which he addeth: Their soule fainted in them. We haue a certaine resemblance of these calamities pictured in *Abrahams* bondmaide *Agar*, *Genes.* 16. in the people brought out of Egipt through the wildernes, where they murmured for meate and drinke, *Exod.* 16. and 17. in *Dauid* flying from *Saul*, *Sam.* 23. and 25. againe 2. *Sam.* 15. 16, when he fled by reason of the tumult raised by *Absolon*: likewise in *Elias* flying for the threats of *Iezabell*, 1. *King.* chap. 19. which all in their flight through desert places were almost dead for hunger and thirst.

But it is not without cause that the Holy-ghost doth so lively paint out these perilles. For we ought thereby to gather some instruction.

First therfore it is done to this ende and purpose, that we might learne how to behaue our selues towards those that are in miserie, and to pittie them whom we se to suffer banishment

nishment, to wander through vnknowen countries, and to haue no frends to succour them.

Secondly, that we might so much the more exactly weigh and consider the power and goodnes of God in the preseruation of them that are deliuered by him out of so great distresses. How much greater the dangers are, so much more fully doth Gods mercy shew it self in deliuerance from them.

And they cryed vnto the Lord.) The second part of the prose touching their deliuerance. And this verse is put betweene in maner of a parenthesis, as that which is oftetimes repeated, almost in euery of the proses following. So is this in *Virgil*: Begin my pipe with me to sound Menalian verses. And this: Leade *Daphnis* from the citie home, my verses, leade him home.

And we learne out of this verse: 1, That afflictions sent of God do stirre vs vp to inuocation & prayer vnto God. Concerning which profit of aduersities we haue spoken before. 2. That God willingly heareth those that pray in their afflictions, & graunteth their requests. Hitherto belong all the promises of God euery where extant: likewise the exhortations vnto prayer: also the examples of such as, whilest they haue prayed, haue been made partakers of

their

their desires.

And he led them forth.) When is it the Lord him selfe that leadeth them. The thing then is not done by chaunce or fortune, neither is it by happhazard that a man strayeth or returneth into the right way: but all thinges come to passe by the onely will and dispensation of the Lord. That thou goest out of the waye, that thou art in hazard and danger, it is the will of the Lord. He would be entreated of thee, and seeketh occasion to deserue well at thine hand, yea and to shewe his goodnes and mercye towardes thee. Therefore all these thinges fall out for the best vnto thee, and for thy comfort, neither ought any distrustfulnes at all to come into thy minde.

8 Let them therfore confesse before the Lord his louing kindenes, and his wonderfull woorks before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungry with goodnes.

This is the conclusion of the firste prayse, wherein he exhorteth all people, to sing prayses vnto God for such and so great goodnes of his, shewed and exhibited vnto men endangered after that manner. And heere also the former verse is interlaced or put betweene. And the other verse expressely setteth down the cause

flowing

flowing from the premises, whilest namelye it opposeth the benefites receiued, as saciety and refreshing, to the miseries endured before in the desert.

And we learne from this place: 1, That our safetie and preseruation ought to be ascribed onely and alone to God, not to our owne wisdome or to any mans help. 2, That being deliuered from dangers, or any other way whatsoeuer holpen of God, we ought to giue him thanks. 3, That we must so much ẏ rather do it, leaste if we remain vnthankfull, we should by the iust vengeance of God be plonged again into the like perills. 4, That when and howsoeuer our estate be bettered, yet must we still beare in minde the distresses that before were vpon vs, & they ought alwaies after to be feared of vs. Which consideration is very profitable to the moderation of our mindes, that we vse to carry our selues in an euen course aswel in prosperitie as aduersitie. For this is in deed perfit wisdome: for a man so to behaue himself in aduersity, as he may hope for better things: and againe so in prosperity, as he may fear the contrary. Further sith the Holy ghost hath not expressed any certaine cause of their flighe and wandrings through desert places, neither hath treated specially and by name either of

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the godly & vngodly: it is a token and argument that this praise belongeth indifferently to all men, aswell good as bad, which for any kinde of cause are compelled to prouide for themselues by flying, and to taste of the perills of perigrination. Some are forced to flye away and to wander abroad for the crueltie of their aduersaries which seek to hurt them: as *Iacob* did for *Esau*, *Dauid* for *Saul*. Other some for the defence of righteousnes, & the studie of restoring true religion: as *Elias*, and at this day many godly persons are constrained to fly out of diuers cuntries. Some for common calamitie and sterilitie of the soile: as *Abraham*, *Iacob*, *Elyas*. Some for their sinnes God being angry, are forced to taste the miseries of rouinges and wanderings: as *Cain*. Some for refusing to obey Gods will, and to execute their function and calling: as *Ionas*. Some for this cause, that some man hath threatned to spoyle or kill them: for which cause *Paule* escaped from Damascus through a wall. & Christ taught his Disciples, that when they were in danger for the confession of the truth, they should seek to saue themselues by flight. Some for the tumultes and vprores of warres: as the *Iewes* did oftetimes, but especially in the time of the captiuitie of Babilon, and in the o-

uerthrowe of Ierusalem vnder Titus the Romaine. Some for the inundations and eruptions of the sea. Some for fire and burning. Some for the spoyling of their goods, or for the losse of them by what meanes soeuer either theft or dishonest: as they that hauing ouerheld and ouerlaid in debt do betake themselues to theyr heeles and runne away. Some for great offences committed are banished by the magistrate. And who is able to reckon vp all such causes as these? Notwithstanding all these and such like dangers may well be reduced to this present place, and whosoeuer are afflicted any of these waies, may fetch from hence some solace and comfort. Only let them rest vpon the Lords name by faith, and patiently waite for his helpe: and they shall vndoubtedly at the length feel some succour from God. For he that is described here to haue brought the wanderers into the right waye, and to haue giuen them a citie where they might rest, euen he also will prouide a place for these wherein they may safely liue.

10 They that sit in darkenes and in the shadowe of death, being fast bound in miserie and yron.

11 Because they rebelled against the woordes of the Lord, and abhorred the counsel of the most

mouth High.

Hee also would exhibit that through heauie
uines. They stumbled and fell and there was none
vnto prayer vnto the Lord in their
trouble and he must bring them out of their distresse.
and from the very bottom of darkenes and
out of the shadow of death and brake their
bonds in sunder.

They that expound this Psalme as a pro-
phesie touching Israel that is after the ascen
Christ and touching the redemption of the af-
flicted made by Christ in the time of the Gos-
pell manifested to the world, vse to expound
this part, as that they saye that God is there
those yelde restoreth and pitieth, because he hath
deliuered them out of the prison and captiuitie
of sinne, the deuill and the world. For why, vnder
these tirants were all men held captiue, as ap-
peareth Rom. 7. that another lawe in my mem-
bers rebelling against the lawe of my minde, and
leading me captiue vnto the lawe of sin, which
is in my members. And Rom. 6. they are
called the seruantes of sinne. And Zacharias
Luke 1. Through the tender mercy of our God,
whereby the day spring from an high hath vis-
ited vs to geue light to them that sat in darknes,
and in the shadow of death, and to guide our
feete

feete into the way of peace. And therfore came this captiuitie vpon them, because they were all rebels against the worde of the Lord. As for the Gentiles they did vniuersallye reiect from the worde and lawe of the Lord. And the Iewes among whome seemed yet to remaine some signes of Gods people, slewe the seruantes of God and the prophets that were sent vnto them, as Christ also him selfe casteth in their teeth.

But this is not all: for euen after the gospell was reuealed, wherin it was proponded that they should repent, and beleeue in Iesus Christ, and through him obtaine remission of sinnes, they despised this counsell of the Lord. And therfore also the Lord humbled their hard throughe heauines, whilest namely he permitted them to fall into greate sinnes and abhomination, and to be vexed and abased by their hypocriticall workes, and that truelye without any fruit at all. For why by their most painefull and laborious obseruations of the lawe and traditions they were so far of from receiuing any reward, that they also the more offended: & so they stumbled þ they fell down, and there was none able to helpe them vp. Not *Moses*, not *Elias*, no nor any mortall man liuing. And yet if any of them were pricked in

their hartes at the preaching of *Peter* or *Paule*, so as they asked what they should do, as we read *Act. 2.* that some did: and if they craued mercy through Christ, God then no doubt had pitie on them, he deliuered them from the captiuitie of sinne, death, the deuill, and restored them into the libertye of faith, life and the holy-ghoste.

Howbeit we maye not vnderstand these thinges of the Iewes alone, as though they onely had sustained spirituall captiuitie, and were deliuered from the same. *Augustine* interpreteth it of euery one that feeleth himselfe bound, so as he is letted from well doing. He cryeth out, saith he, in this necessity to the Lord. The Lord deliuereth him out of his necessities, he breaketh the bands of difficulty, & setteth him a worke with equitie: it begineth now to be easie vnto him which before was hard & difficult, as to abstaine from euils, not to commit adultrye, &c. The Lord could giue vs this without difficultie; but if we had this without difficultie, we should not acknowledge the giuer of this benefit. For why if he could do a thing so soon as he would, and felt not his affections striuing against him, neither his soule ouerburthened with bands to be wounded and hurt, he would attribute to his owne strength, that he felte himselfe able

and so the Lord should be abridged of the praise of his mercies. So much saith *Augustine*. But we doubtles will expound it grossely, after the same way that we have begun, of y outward perils and dangers which are wont often times to fall out in this life, and from the which all men through the Lords goodnes are delivered.

This is therfore the second proof to declare that the Lords goodnes and mercy shineth in all things, borowed from the example of those that for any cause whatsoever are drawen into prison, where infinite miseries are to be endured. sith they live there in very bads as persons now quite cast out from all fellowship of men, and banished the whole world: and yet in the meane time cannot tell whither they shall ever be delivered or no. Which adversitie doubtles is not without cause accounted one of the greatest miseries that can happen unto man. And therfore would the Holy-ghost expresse and declare this wofull state and condition with most choice and picked words.

First he saith, That they sit in darknes. And this no doubt is a case most hard, to be barred from the light of this common light. Secondly, In the shadow of death. he meaneth that that state of life doth not much differ from death, yea and that even death sometimes is to be

wished

wished in comparison of such miseries as I haue
added yet further, Being fast bound in soli-
tarie and yron he giueth to vnderstand that a-
my other miseries are annexed to imprison-
ment, as pinching and hanging hard by
vers partes and members of the body, as the
necke, the handes, the feete, likewise hunger,
thirst, colde, lack of lodging, want of sleepe, the
lothsomnes of vermine and filthy stinkings, dy-
seases, the company and counsell of vngodly
ned, their helpe and succour denied, finally all
things taken away that might serue for any
maner of solace or consolation. And ouers all
thinges heere set downe do these fewe words beare
as that they might more for the more louinge
ly to take pitie of them that are kept in prison,
and that so might the more nerely be moued
ted with their miseries.

Bicause they rebelled] The cause of these ca-
lamities sent of God is by him put in, for
are indeede diuers and sundry causes, for the
which men are brought into captiuitie, but
heere is one named as chiefe, to wit, by the contē
tempt of Gods worde, by disobedience against
God, which sinne is in truth the originall and
welspring of all euills. They that contemne
the worde of God, it reuolteth, but these they
fall into many other heinous sinnes, for

the which they are at the length drawen into prison. And so howsoeuer a man deale, it behoueth him to referre all other sinnes to the contempte of the worde as to the first principall cause, yea and the penaltie also which is incurred therby, must in like maner be referred to the contempte of the worde. The learne out of this cause after this sorte declared: 1. That calamities are sent from aboue, and that by the iust and good will of God. 2. That they are sent for our sinnes, that in our punishment Gods iustice may appeare. 3. That God doth grieuously punishe the contempt of his worde: touching which matter there are many testimonies extant in the Scriptures. 4. That God doth most seuerely punish those that do not only contemne the counsell of the Lord and his knowen trueth, but also abhorre it, handle it disputefully, and besides seeke to suppresse and extinguishe it. But if so be we would looke, when we are afflicted, aswell vnto our sinnes, as vnto Gods iustice, which doth so lightly punishe vs in respect of our desertes certes there might be raised from hence no small matter of comfort.

And he humbled their hart.] The amplification of the miseries wherwith captiues are ouerwhelmed, from the greatest effect of Gods

wrath,

wrath. As though it were not enough for wretched men to be tormented throughout their whole body, the Lord will haue them also to be vexed in their hart & minde, that now there may be no part of man lefte free for to fele any ease or comfort. So then all hope of help and succour is described to be taken from these men, and nothing to remaine but vtter desperation. And although the hart be grieuously tormented with sorrowes and heauines for outward and temporall thinges, as for the losse of house, goods, wife, children, &c: yet is it most shall perplexed, when the minde and conscience is shaken with the greatnesse and horror of sinnes, and with the contemplation of the most seuere iudgement of God. For why? an vnquiet minde and a troubled conscience, is a most cruell hangman & tirant. But thou seest that it is most clearely saide here: that the Lord himselfe humbleth their harte: wherefore we learne againe here in this place: 1. That miseries of all sortes are sent of the Lord: 2. That miseries are sent for sinnes, and not only externall, but also internall, wherewith the conscience is troubled. 3. That no helpe or succour can do vs any good, but so far-forth as the Lord hath ordained. 4. That in seeking first and before all thinges for helpe,

we

we muſt ſeeke it rather from the Lord, then from any creatures. Firſt ſeeke the Kingdome of God, ſaith he, and all theſe things ſhall be miniſtred vnto you. And: Except the Lord build the houſe, they labour but in vaine that builde it, &c. *Pſal.* 127.

And when they cryed.) The ſeconde part of the proſe touching their deliuerance. And the verſe is interlaced. It is to no purpoſe to repeate the thinges that haue bene before declared.

For he brought them out.) Beholde, againe the Lord doth all well. He woundeth, and he healeth: he maketh the hart ſorie, and he maketh it merrie. Albeit it may ſeeme that ſecond cauſes do ſomewhat to the deliuerance of the afflicted: yet the matter commeth to this point, that all thinges ought to be aſcribed onely vnto the Lord, to whom it ſeemeth good to worke effectually by ſecond cauſes as by fit toles or inſtruments. So *Peter Act.* 12. was indeede by an Angell brought out of priſon, and yet afterward being returned to the brethren he telleth them how the Lord had deliuered him.

15. Let them therefore confeſſe before the Lord his louing kindenes, and declare his wonderfull woorks before the ſonnes of men.

16. For he hath broken the gates of braſſe, and

braſt the barres of yron asunder.

A conclusion for tators, as in the place before going, with a repetition of the causes drawn from the premisses, for the which all mens duyty is to giue praises vnto the Lord. But also much is to be noted here in especially of those men, that are endangered for the contempt of the word: this place is diligently to be noted for the time that now is. For undoubtedly we ought to iudge, that as impediments, so also all other publike calamities whatsoeuer, happening vnto and vpon the men in these dayes, haue bene sent for the contempt of Gods word. Wherefore it behoueth vs to be awakened (as out of a dead sleepe) to esteeme more reuerently of the word of God, that we may willingly heare it, and indeuour to liue after it. Nemertheleſſe, though it be said here that the wicked suffred imprisonment for the contempt of the word, yet is it not meete to iudge by and by, that all those are wicked or contemners of the word, whom we see to be cast into prison. For euen the Godly also do fall oftentimes into the like danger, which also commeth to passe for those causes which we haue noted before, when we proued that calamities are sent of God iustly and for our great good e benefite. But for this cause es-

pecially

pecially speaketh he of the wicked, that therby we might be giuen to vnderstand, that ỹ comfort touching deliuerance from such a danger to be loked for, belongeth indifferently both to the godly and vngodly. For if so be God deliuereth the wicked out of [illegible], how much more will he deliuer the godly and elect? And there is no doubt, but that the Polyglott would therfore paint out the wicked punished for their sinnes, and afterward deliuered, rather then the godly, that namely by this occasion Gods mercy might be enlarged, and appeare to be the more famous and notable. For seing he vouchsafeth to heare graciously euen the enemies of his glory, and such as haue deserued nothing but wrath and eternal damnation, when they haue called earnestlye vpon him for his mercy, and deliuereth them from the miseries wherwith they are oppressed: this doubtles is a token of rare and singular clemency (if we shall speake after the manner of men) and Gods bountifull godnes is by this meanes more ennobled & renowmed then can possibly be vttred or expressed. For why this is the proper and peculiar worke of God.

Wherfore all sorts of men indifferently aswell the godly as the wicked, & for what cause soeuer coming into the perill of imprisonment, ought

ought to be partakers of this present condition
and to draw into themselues the things that
are hurtfull as touching Gods prouidence
and goodnes. If a man therefore being falsely
accused and void of all blame be cast into prison,
as *Ioseph* was: if any man be in all strife
all only to satisfie the lust and pleasure of a ty-
rant, as *Herod* held *Peter* in prison to cozy fa-
vour with the fickle multitude: if any man suf-
fer as much for reproouing ouer sharply of sinne
and for his constancy in defending the truetie,
as *Micha*, *Ieremy*, *Iohn Baptist*, and many of the
Apostles were belt withall: finally if any man
for offences committed (as *Pharaohs* baker, &
daily many malefactors are) be subiect to the
like danger: let him cal vpon the Lord with his
whole hart, and there is no doubt but by faith
he shall obtaine mercy, as this prophet plainely
testifieth that the contemners of the word were
deliuered.

Further why he speaketh of imprisonment,
it seemeth conuenient that we vnderstand like
other miseries also to be meant, as are annexed
to imprisonment, or as are borne for the more
part to follow it: as great and grieuous accu-
sations, torments, the iniquitie and cruelties of
the iudge, reproches and reuilements, paines
or penalties set, and to be vsed the more diuers

sentence

sentence of cruell death, which things sure
vnspeakably do vex and torment the minde more
then can in words be expressed. Wherefore
seuen particulars vpon euery of these seuerall
persecutions we haue: we thinke it sufficient for
to shew by the same admonish, that against all
these crosses and in euery manner of aduersitie
calamities and imprisonment manifolde con-
solations may be drawen out of these things
which haue hitherto been declared.

The foolish are afflicted because of their transgression, and
because of their iniquities are afflicted.

They abhorred all manner of meate,
and they were brought euen to deaths doore.

Then they cryed vnto the Lord in their
trouble, and hee deliuered them out of their
distresse.

He sent his worde and healed them, and
they were deliuered from their diseases.

They that expound this Psalme touching
spirituall dangers, make ouerthwarting to the
same, say that it treateth here of such as af-
ter they haue been once glutted with the word
of God, where before they wandred in the vile
pastures and were long pyned with hunger, and
where the impediments which letted vs from
well doing, are taken away and removed, do
now begin again to loathe and contemne the
worde

beyde of God their spirituall foode: neither do they geue any mynde for the tyme, but are slouthfull and remisse in well doing, yea altogether spite full and wicked. But ensample of which matter maye be found in the Iewes, which had the lawe and diuine oracles, & yet they lyued not ther after, but as dogges returning to their old vomit, as though there had no lawe at all been giuen vnto them, they led a moste foule and filthy life. In like maner may it be iudged of those that receiued the gospell in the begining of the preachinge of the Apostles, & that in our time haue taken vpon them to reforme Churches. Wherfore the Apostle 1. Corinth. 4. seemeth to vpbraide them with such a like thing, when he saith: Now ye are full, now ye are become rich, without vs ye haue gotten a kingdome &c. For euen now began they to despise the Apostle, as though they had no more feare in regard of his doctrine. But more chiefly of such a lothing of the soule was there vsed 2. Peter. 2. Whereby this meaneth in very deede that men brought to deathes doore & to the gates of death. Wherfore such vnthankfulnesse againe healed, when the Lord vouchsafeth to send againe his worde, Christ Iesu cleane to the Iewes, & sound doctrine, which is at all times by chosen prophetes and ministers reuiued, to the end that all that beleeue, might be saued

But

that that we may returne to our simple
maner of interpeting the script ures, and
expound this place of outward perills and dan
gers: this is the third proofe, proouing that the
mercye and goodnes of God is to be seene in all
things, drawen from the example of them that
fall into diuers and dangerous diseases, and al
so are in hazard of life, and yet notwithstan
ding when they call vpon the Lord for helpe,
they are againe restored to health. Such ex
amples we may see dayly. Who is he that hath
not felt great greefes and heauinesses in his
body, and bene at one time or other at deaths
dores, especially in the time of some common
plague, or of other noysom and contagious di
seases? And yet we see them to be deliuered and
to liue still, though not greatly thankfull to
God therfore. Wherefore it behoueth all men so
much the more diligently to haue an eye vnto
this present Psalme, because there is none al
most, that hath not felt some of the miseries at
least which are here mencioned, & some won
derfull deliuerance out of the same.

And he dealeth again with the vngodly pu
nished for their sinnes & deliuered, for the self
same causes which we noted in the proofe next
before: namely that both by this occasiō Gods
mercy might be amplified and made more fa
mous,

mous,

mans, whereby he doth good euen to his enemies: and also that the godlye might thereby be assured, that they likewise, when they are in like manner afflicted, shalbe deliuered by Gods bountie and goodnes.

Fooles by reason of their transgression.) First he setteth down the cause, why calamities are sent of God, saying, that for sinnes men are afflicted: that is that Gods iustice might be commended, whereby the vngodly are worthily punished: secondly, that men being plagued for their transgressions, might haue cause to repent, and to abstaine from sinne. So there is a double vtilitie heere to be considered, and either of them wonderfullye auailing to comfort. Neither doth he simply say, that men are afflicted for their sinnes: but first also he premiseth something, saying; Fooles because of their transgression. Where it is to be noted, that there is some difference betwixt the Hebrue and the translation of the Septuagints. For theie haue it thus: He tooke them out of the way of their iniquitie, for by reason of their transgressions they were humbled. And the secret is, that men are humbled and afflicted for their sinnes, and that because the Lord will by this meanes withdraw them from sinne, and call them home from their [illegible] and

vngodly life, which sence is sound and godly, and it teacheth, that men are punished, to the intent they might bethinke themselues of repentance, and be brought by afflictions to amendement of life. And in the Hebrue it is read thus: אויליים מורדו: and thus: ירעו משגעים ומשוגעיהם the sence whereof is this: That men are made fooles, and blinded through sinne, and therfore are worthily punished of God for sinne. Whereby we may note here, that the contempt of the word which was described in the example aforegoing, hath blindenes and foolishnes following it, altogether after the same manner that the Apostle *Rom. 1.* describeth them that despised the truth offred, to be made frustrate in their imaginations, and their foolyshe hart to be darkened. When they professed them-selues to be wise, they became fooles &c. From whence we learne here out of the sence which is in the Hebrue, that this is the effect of sinne, namely that by it men are blinded, made fooles, and at length become brute beastes. Which effect of sinne ought worthily to fray all men from euill doing. And they are saide to be fooles, because they refuse the most excellent science of God, which he hath propounded vnto vs in his word. And this foolishnes falleth vpon

ry orderly the contempt of the word, whereof hath beene spoken in the place before going. For the word is indeede first offred, that no man should be able to alleadge any excuse: But when they refect and abhorre that, it is of necessitie that they fall most fondly and so be plunged in perpetuall folly.

(a) When Soule abhorred all manner of meate.) Now he describeth another kinde of danger liuing vpon men by reason of sinne. And he nameth no one certain contagious and perillous disease, by the which it might be proued that sinnes are punished: but he generallye describeth the extreme danger, that groweth out of euery disease: insomuch that in truth this present place may serue to minister comforte against all sortes of sicknesses, yea euen when men are brought to the vttermost hazard. And there is no disease so little, which in time will not growe to this point. For this cause vndoubtedlye it is that the Holy ghoste hath so framed and fitted together this present place. Wherfore he cunningly painteth out one that is in extreme danger through the rage and cruelties of his disease. Their soule, saith he, abhorred all manner of meate. Then do we despaire of the health and recouerie of the sicke party, when he not onelye refuseth no meate,

but also loatheth and abhorreth it. When he is once come to this passe, there is no likelyehoode at all of any longer life. And therfore he saith: All manner of meate, that is not onelye that which nourisheth, quickeneth and confirmeth the members to the prolonging of life, but also that which pleseth and delighteth the taste. For otherwise some things are wont to be prepared for sicke folkes, which though they do not greatly nourish, yet are they profitable for this cause, that by their strangenes and sweetenes they might prouoke a queysie stomack. And he addeth.

They were brought to deaths doore.) In one word and by a Rhethoricall similitude he describeth the most certaine perill and hazard of life. And it is a phrase of speech proper and peculiar to the Scripture, such almost as are the descriptions of death in the Poets, whilest they feigne that death hath his mates and companions, &c. And the Latinistes, when they would signifie any thing to be very neere at hand, they say that it is in or præforibus. at or before the doore. Therfore such are described here, as differ little or nothing from death it selfe: and by the greatnes of the daungers, is propounded the greatnes of Gods goodnes and mercy to be considered.

And

And when they cryed.) The second parte touching their deliuerance in a verse interlaced.

He sent his woord.) The formall cause of their curing or healing, which also argueth the power of God to be most mighty and meruailous. For it noteth, that when men haue applied diuers and sundry remedies to their diseases, and do nothing preuaile, God by his only woord and beck restoreth them to healthy. To which effect also the *Centurion Luk. 7.* saide vnto Christ: Onely speake the woord, and my seruant shalbe whole. And Christe elsewhere with his only woord cured many sicke persons. To the Leaper he said: *Be thou cleane, Mat. 8.* To the Deafe and Dumme *Mark 7.* Ephata: which is to say, *Be opened*: albeit he did there put his fingers into the deafes eares, and with spittle touched his tung. And *Mark 5.* he raised a damzell from death, taking her by ỳ hand saying: Talitha cumi, that is to say: Damsell, I say vnto thee arise. But what neede we any moe examples? Touching the creation of the whole world of nought it is saide *Psal. 32.* He spake the woord, and they were made. Therefore the woord of god signifieth simply his beck, will and commaundement.

They that expound this Psalme touching

spirituall and internall dangers appertaining to the minde or soule, by the woord sent will haue to be vnderstood the Sonne of God Jesus Christ. And rightly. For he is the woord of the eternall father, his very substance & power, and by him are healed our spirituall diseases: of which matter we may reade euerywhere in the prophets and in the sacred Epistles.

And they were deliuered from their distresses.) He rightlye vseth the plurall number to amplifie the goodnes of God, which deliuereth the diseased, not from one distresse onley, but from many, whereof euery one were able to bring death and destruction. And truely as it is. As often as any man is sick vnto death, he might not onely by the force of his disease, but by other the least discommodities also annexed vnto it, be extinguished. For why? the ill-smack cloyed but a little with meate by chance, the inconuenient lying vpon the side or back, yea some vnsauery smell or ayer breaking forth, might kill and dispatche the wearied wight. O woefull calamitie of mankinde, subiect to so many miseries, and yet neuer departing from pride and most pernitious affections.

21 Let them therfore confesse before the Lord his

his louing kindenes, and his wonderfull woorks before the sonnes of men.

22 And let them offer sacrifices of praise, and declare his woorkes with reioycing.

The conclusion hortatory by a verie interlaced, hauing a more full exhortation added to thankf-giuing for the benefite of health receiued: wherein he hath respect vnto that which was vsually for the most part among the people of that time, who namelye besides their priuate giuing of thankes did also publikelye offer sacrifice, as oft as they had receiued from God any notable and singular benefite. Touching which kinde of sacrifices and rites who so list may looke *Leuit.7.* And how King *Hezechia* the third day after his sickne went vp into the house of Lord, and sung praises vnto the Lord, we may see, *3.King.20.* and *Esay 38.* And he addeth very elegantly a particle touching the true vse of sacrifices, and as touching that kinde of sacrifice, which it becommeth vs also at this daye to vse. And that is to declare the woorkes of the Lord with reioycing. For by this meanes especially we offer a most acceptable sacrifice to God, if so be we praise his goodnes (which we haue found by experience in our selues) to others, and stirre them vp in like manner to praise God with vs. For whye

this is in very déede to prouide, that by true and spirituall sacrifices the name of God may be truly sanctified and hallowed.

And albeit it be saide afore that God healeth them that are neere vnto death, by his only worde: yet must we not gather heerby, that they are not healed of God, which are cured by taking of simple medicines after the prescription of the arte of Phisick. For sith we proue daylye by experience that the vse and vertue hereof is very great, it behoueth vs to holde, that ỳ power of God worketh in these things, and that they can in no wise do any thing of themselues, but so far forth as it pleaseth God to worke in and by the same: accordingly also as we see oftetimes that although many and good simple medicines be giuen to some sicke folkes, yet is it without any fruit or effecte at all following: and *2. Chron. 16*, King *Asa* is greuously reproued, who regarded more the skill of the Phisitions, then he did the goodnes of God. But touching this poynte more was saide of vs, when we entreated of second causes. Therefore by whatsoeuer meane and from whatsoeuer sicknes any be restored to their former healthy, it is meet and conuenient that we vnderstand them to be healed by God, and his worde: that is to saye,

by

by the good will and pleasure of God. For why? all simples are created of God, and do receiue from him their secret vertue: Phisick is giuen by God vnto men, as witnesseth the wise *Hebrue Eccle. 38.* and the Church receiued from God the gift of healing, *2. Corinth. 12.* Wherefore which waye soeuer a man recouereth his health, whither it be by miracle or by ordinary meanes, he ought to giue all thankes only to God, and to offer the sacrifice of praise vnto him alone. Therfore also all they that are now sick, and with what diseases soeuer they be afflicted, whither with the plague or pestilence or with any other contagious or lesse dangerous sickenes, let them knowe, that the things which are here spoken do belong vnto them, and let them not only therby take comfort, but also learn how and after what sort they ought to behaue themselues toward God, after they be deliuered.

23 They that goe down to the Sea in shippes and doo their woorke or busines in great waters.

24 They see the woorkes of the Lord, and his wonders in the deepe.

25 For he commandeth, and raiseth the stormie winde, which lifteth vp the waues therof.

26 They mount vp to the heauen, and de-

scend

scend to the deepe, so that their soule melteth for trouble.

27 They are tossed too and fro, and stagger like a drunken man, and al their cunning is gon, or they are euen at their wittes end.

28 Then they cry vnto the Lord in their trouble, and he deliuereth them out of their distresses.

29 For he causeth the tempest to ceasse, so that the waues therof are still.

30 So when they (the waues) are quieted, they reioyce, and he bringeth them to the hauen, where they would be.

Some do expound this parte of al the godly in general. For whosoeuer endeuering after true holines goe downe to the sea, that is, into this worlde, intending to worke in great waters, that is, to teach the people (for water signifieth the people) by word and example; suth men see ẏ workes of the Lord, which the world seeth not. In the meane time they are shaken with great temptations, so as now they are euen as it were hoysed vp to the heauen, whilst ouercomming their aduersarye they fixe their hope on high in heauenly thinges, & are strong in faith: and againe they descend into the deep, whilst through the rage of their aduersary the tempter, and the greatnes of troubles, they

sinck

sinck downe as it were into desperation. And a long time do they continue in these dangers, so that there seemeth now no refuge or succour to be left vnto them. But at length they call vpon the Lord, who allayeth the tempestes of temptations, sendeth them help and comfort, raiseth them vp againe and strengthneth them in faith, vntill at length they be brought to the hauen of eternall saluation. It liketh others to expound it onely of the gouerners of Churches, to whome is committed the shippe of the Church to be gouerned: such ship men were the Apostles, being made fishers of men. And such do a worke in deed great & difficult, while they labour in many waters, that is to say in a great and mightye people to procure the things that belong to all their welfares and saftetie. These do most deeply search the works of the Lord, and obserue his wonders. But immediatly the aduersarye the deuill stirreth vp the harts of the wicked, which moue mighty tragedies and tempests, raise vp heresies, offences, dissentions and hurliburlies, so as the ship of the Church may seeme to be as good as drowned, and the godly ministers themselues driuen almost to dispaire. Thus the whole ship is shaken, but especially the gouerners of the Church are so troubled, that there remaineth

neth no way or meane, whereby they may preserue the doctrine, which with great labour and trauell they before had planted. But euen then the Lord being called vpon, heareth both the Ministers and the Church, he commaundeth the tempestes to be still, he extinguisheth the waues of persecutions, the windes of heresies and vaine doctrine, he scattereth the threatning stormes of stumbling-blockes and offences, finally he giueth to the Churches and their ministers desired peace and tranquilitie, and bringeth them all to the happye hauen of saluation where they would be. And as these thinges are spoken of the Ministers of ỳ word which rule and gouerne the ship of the church, so may they not be vnfitly taken of the godlye Magistrates, which labour with their great perilles and dangers to maintaine sound and sincere religion. Yea and it is the common calamity of many: for why the Ship-men and Ship being in danger, it followeth of necessity that al they are in danger likewise that are caried in in the same Ship.

But we for our partes will take all things simply, & content our selues with a baser sense. This is therfore the fourth proof declaring the goodnes and mercy of God to be preeminent in all things, borrowed from the example of those that

that sayling by sea, haue the perilles of ship-
wracke and drowning euery hour, what say I,
houre nay more truely euerys minute of an
hour before their eyes. Neither is this misery
a matter of small importance or a thing rarely
happening, but greater in very deed and more
commonly seene then can either be expressed or
beleeued, but of such as haue had tryall of it:
and therfore it is not without cause reckned
heere amongst the greatest and most greeuous
dangers.

And the former part touching the dangers
is heere more plentifully discoursed then in the
other prowes before going: which appeareth es-
pecially for this cause to be done, that such as
haue had no experience of them, could other-
wise hardly be brought to vnderstand what
they meane. For such men it was meete that
the matter should the more largely & plainly
bee described. I dare be bolde to say this, that
in the Poets are extant notable descriptions
of tempests & ship-wrackes, but yet in so few
wordes there is none more plaine and pithie,
then this same of the Prophets is. And he pro-
sireth a proposition, wherin he generally pro-
pounded, that such as sayle by sea, do often
times trie by experience how great the goodnes
and power of God is. They that goe downe to

the

the ſea, ſaith he, &c. In Riuers doubtles, eſpecially ſuch as are nauigable, the boates ſometimes rubbing against a rock or block ſticking faſt in the bottome, are burſt in peeces: ſometimes also cruell ſwimmers through the deep gaping of the earth wherby the water turneth it ſelfe round about continually are ſwallowed vp: but theſe things are nothing to the perils of the ſea. Therfore he ſaith: They that goe downe to the ſea in ſhipps. Neither talketh he of thoſe, that haue ſailed perhaps once or twice in their life time and no more, and that in a choiſe time and ſeaſon of the yeare, when the pleaſant weſterne windes haue blowen: but of ſuch as worke and follow their buſines in many waters, that is to ſay, who exercise themſelues there continually, & who by trauailing on the ſea, carrying and recarrying of marchandize, fiſhing &c. prouide for their neceſſary liuing and maintenance. Such therfore ſee the workes of the Lord & his wonders in the deep: they ſee, I ſay, what the Lord will and can do both in afflicting & deliuering, alſo how wonderfull a worke-man God is, what and what manner of thing his prouidence is in the conditon and conſeruation of all things ſpecially ſuch as are ſeene in the ſea. Hither to belonge the things that are mentioned of writers touching

ching the meruailes of the Sea, as of beastes, stones, monsters, and such as are dayly found a freshe, which we cannot now conueniently stand vpon.

For he speaketh the woord, and the stormye winde ariseth.) The proofe of the proposition, drawen from this that God himselfe raiseth vp incredible tempestes on the Sea. He speaketh (saith he) to witte, God biddeth, commaundeth, willeth. He speaketh spake the woord, and they were created. And he raiseth vp the windes, the blustring blastes: such as the Philosophers and Poets report *Boreas* and his companions the Northern windes to be. And hereby we learn again: First, That stormes and tempestes and such like thinges come not to passe by Contingence or Haphazard, but be procured for certaine causes by God himselfe: he wil haue men to be dismaied with feare and to be humbled, he will haue them to be inwardly full of repentance and of death, he will be inuocated and called vpon of them. Secondly, it is most clearely said here, That calamities are sent of God.

Which lifteth vp the waues thereof. They) mount vp to the heauen, & discend to the deepe.) A trim discription and liuelye representation of a tempest raised by the windes, wherein both

wil

both by the violence of the waues the shippes are lifted vp aboue measure, and againe by the flucking downe of the waues, they are as it were most deepely drowned. For why? Ships are continually tossed to and fro, hither and thither, none otherwise then a tennis ball is tossed by the hands of the players.

Very strange it is doubtles and wonderful, to beholde such hoge and mallye shippes to be so forcibly driuen as they are, and further in the falling downe to be so ouerwhelmed on euery side with waues, that thou wouldest verily think thy self to be enwrapped in the midst of the waters. And all these thinges the Lord doth, who hath both sea and windes at commaundement: and therfore in the song of the children euen the stormye windes also and waues of the sea are prouoked to praise the Lord.

So that he in soule melteth, or is dissolued, for trouble: he addeth touching the affections of them that are endaungered through the tempest, that so the greatnes of the danger might the more clearly appeare: and by increasement he heapeth vp all things, that by the greatnes of the danger might be valued the greatnes of Gods goodnes and mercy, whereby they are deliuered from diuerse [illegible] he in soule melteth, faith he.

that

he. Hee doth set before our eyes the most
grieuous sinnes of our enemies
For it behoueth them to be behinde the
tumbling, and the maisters to be very greatly
where the vessels are so immediatly afflicted
terrified shaken. Moreouer he describeth
also the motions or affections of their bodies,
by a certaine likenesse or simi-
litude. They are tossed to and fro, saith he,
and reele like a drunken man. And this is a
most apt similitude. For by reason of the con-
tinuall tossinges of the whole shippe, they al-
waies reele to and fro, and cannot stand vp-
right on their feete, but are swayed with their
whole bodies, one whyle this waye, another
whyle that way. Thirdly he addeth by encreas-
ment or amplification that which noteth their
extreme feare or desperation, saying by a fine
metaphor, that all their cunning is gone: that is
to saye, that there remaineth no direction in
them: and that they seeme also to be depriued
of common sence and feeling. This is therefore
a most apt discription of dreadfull and despe-
rate dangers. And this so great a perturbati-
on of their minds commeth by the considera-
tion of things so right strange and wonderful:
to wit, because they see the wonderous workes
of the Lord in the deepe. Whereby we learne

power: 2. What the paines and punishments of God is wonderfull in smiting many sinners with in all creatures: 2. Who ought the miserie of sinners is, and how litterlye vnable he is to helpe out in any danger: 3. The benifite of earthlie libertie is offred especially to be considered, which in great dangers coppeth and equalleth (I say nothing of spiritual and eternall) is able to do nothing at all.

8 Then they cryevnto the Lord.) The second parte touching their deliverance, against set downe by a verse interlaced.

Who he causeth the tempest to cease.) Eftsoones again is the power & goodnes of God heere illustrated and set forth, whilest by a newe hypotyposis or representation of things he describeth the tempest to be stayed, their mindes that were in danger, to be cheered, and they brought to their long wished for haven. The waues are still or silent, is a metaphoricall speech: for because that in a tempest the sea through the iustling together of ỹ waues maketh a kinde of bellowing, and horrible noise. And he proceedeth in the selfesame order heere speaking of their deliverance, which he had proceeded in the former parte touching the dangers. For first he describeth the stilling of the tempest, next the ioyfull hartes of the saylers,

and

and thirdly he noteth their happines in that
they set their hope in him. And as he saith
before, that the tempest that raiseth by the
winds and deeds of the wicked: so here against he
saith, that the tempest is stilled by the com-
mandement. Whence we learn againe, that
nothing commeth to passe by happe-hap in
these matters, and much lesse by Chance or
Fortune, but that all thinges fall out by the
singular prouidence of God: and that perilles
are procured of God, and againe men by God
deliuered out of them: further that it depen-
deth not vpon our will, to go to any place,
whersoeuer we minde to, but vpon the will of
God. This doctrine also in this Epistle chapter dea-
cheth vs to serue him always, as often as [illegible]
pens to vse any thing: If the Lord will, we
liue, we will do this or that. And [illegible]
ye shoulde thanke God openly before the Lord
his louing kindenes, and declare his wonderfull
workes before the sonnes of men. And [illegible]
to exalt him in the congrega-
tion of the people, and praise him in the assem-
bly of the elders.

The conclusion hortatory by a vehe-
ment, hauing a more fuller exhortation added to
praise and celebrate the goodnes of God, much
like as in the former before going. And truely

congregation, and to the elders he attributeth an assemblye: noting therby a certain difference of degrees, and vnderstanding the whole multitude of beleeuers, of whome it is requisite that the Lord should be praised for the dayly benefites which he bestoweth vpon them. And as we haue here a forme of consolation for those that are deliuered from fearefull tempestes on the sea: so may they fetche comfort from hence, which hauing made shipwrack, and lost peraduenture their goods and marchandize, haue yet themselues escaped safe and sound. In which behalfe also the goodnes and power of God ought to be considered. In like manner are we to thynk of them that are delinered out of the handes of theues and robbers, also out of the publike perilles of warre ning. For these calamities are almost like, and the selfe-same reasons of comfort may rightly be applied to all of them indifferently.

33 He turneth the flouds into a wildernes, and the water springes into drye land,

34 A fruitfull land maketh he barren for the wickednes of them that dwell therin,

35 Againe he turneth the wildernes into pooles of water, and the dry land into water springes,

36 And there he placeth the hungry, and they builde a citie to dwell in,

37 And sowe the fieldes, and plant vinyards, which bring forth fruitfull increase.

38 For he blesseth them, and they multiplye exceedingly: and he diminisheth not their cattell.

39 Againe men are diminished and brought lowe, through tirannicall oppression, wickednes and affliction.

40 He powreth contempt upon princes, and causeth them to wander in desert places out of the way.

41 And he raiseth up the poore out of miserie, and maketh him families like a flocke of Sheepe.

42 The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

In these things put in the last place, it hath pleased some to expound touching the calling of the *Gentiles*, succeeding in the place of the *Iewes*, that they might be the people of God. Among the *Iewes* doubtles were first of all the goods, that is to say the gifts of the Holy ghost, the doctrine of the Lawe and the Prophets, which whosoeuer doth, had life: there was amongst them the kingdome of God: but afterward it was taken away, and giuen to an other nation, that brought forth the fruits therof. The branches were broken of the right

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Oliue tree, and graffed into the wilde Olue: *Rom. 11.* And verily this reiection of the Iewes came to passe for the wickednes of the inhabitantes, for their sinnes, and chiefely for their vnbeliefe: or as *Paule* speaketh, for because they would establish their owne righteousnes, the Lord blinded them and hardened them. Against on the other side God turned the riuers into poles of water, when the *Gentiles* were brought and receiued into the kingdom, and became the people of God, receiuing the giftes of the Holy-ghost, and the Baptisme of holesome water. Moreouer God filled them the hungry: that is to saye, sinners acknowledging their necessitie, hungring and thirsting after righteousnes. Which prepared a Citie to dwell in: that is to say, they grew vp into the Church of God. And they sowed, with the seed of Gods word the fields of their hartes. And they planted Vineardes, they gathered Churches in diuers places, or they became the true branches of the true Vine, which is Christ. And they brought forth fruite of spirituall increase, whilst euery man brought forth according to the measure of his giftes, spirituall fruites, some thirtie folde, some sixty folde, and some a hundred folde. God in the meane season blesseth them: for almuch as true godlines

lines hath the promises both of this life and of the life to come. Their battell, that is to say, their weake and simple brethren, are not nourished, that is, with aduersities or wicked doctrines cast downe, seduced, or destroyed. But afterward the same are againe diminished and brought lowe, when namely they being now full, begin againe afreshe to neglect and to loath the word of God. Few are found to be truely godly, fewe to haue faith and charitie. There entred in pride and vaine glory, corrupt doctrine, hipocrisie, sectes and schismes among themselues, and so their kingdome being deuided could no longer endure. Further the Lord poureth contempt vpon princes, that is to say, bishops and doctors: For whilest the world seeth them gaping after riches, pompe, pride and vaineglory, it beginneth also to despise both them and their doctrine. Experience teacheth vs this. And so they themselues wander in desert places, out of the way. They are addicted to philosophie and to their owne fansies and traditions, but as for the word of God they haue vtterly neglected it. I will not say oppressed it. Neuertheless in the meane time the Lord lifteth vp the poore heere & there scattered, out of miserie, to witte that they should not be troubled or molested with the ca-

lamities

lamities of the Church: and maketh them fa-
milies, little Churches and dispersed, as a flock
of sheepe, accounting them for lawfull assem-
blies, nay for his true and lawfull Church, ac-
knowledging in them his sheepe, as they ac-
knowledge his voice. After this manner cer-
tes may the Psalme not vnaptlye be expoun-
ded, and indeed certaine excellent doctors of
the Church haue expounded it, as *Augustine*
and *Pomeran*. In the meane season *Hierome*
and *Arnobius* from that place wherein it is
said, And again they are diminished & brought
lowe: haue a little otherwise prosecuted the
sence, namely as touching Martyrs, by whose
afflictions the number of the faithfull is dimi-
nished, whilest for feare of paines and torments
many shrink from the faith and from ỹ church.
But afterwards the tirants and persecutors
beeing againe humbled by God and brought
into contempt, the poore are againe delivered,
that they may freely and without feare praise
God in the Church. But the former exposi-
tion is much better in my iudgement. After
this sorte therfore do many interpret this
part of the Psalme touching the calling of the
Gentiles and state of the church gathered of the
Gentiles, insomuch that they haue also prefixed
this title to the whole Psalme, namelye that

it

it tingeth of the mercy of God offred through Christ, and of the calling of the Gentiles: and that not amisse, as we have already sayde. It hath likewise others to affirme, that this Psalme preacheth of Christ and of the people by him redeemed, and of the Synagoge to be converted unto Christ.

Let every man be wise, but unto sobrietie, and so farre forth as is profitable to edification. That which the Lord revealeth not to us, it is certaine, he revealeth to an other. But we as we have hitherto done, will proceede to draw out the plaine sence and meaning of the wordes. Therfore we have placed here the first parte, wherin it is shewed, that the goodnes & prouidence of God doth shine most cleere in all things. And it is variable and mixt, containing diuers examples seruing to y purpose. Of which the first is derived from great & memorable mutations or changes, which do oftentimes happen in countries and prouinces, by reason of fertilitie or barrennesse, which is induced not through the time or season, nor also by the weather or such like cause, but as to endure continually, and not lightly to be changed or amended.

Howbeit where these things should be done, the Scripture mentioneth not: yet have men by

by obseruation and experience found the out. We may gather some thinges out of credible Historiographers. *Aristotle* sheweth, that in the times of the *Troians* Thessalia (a parte of Greece) was all ouerflowen, and therfore barren, and Mycenes meruailously good and fruitfull: but afterward cleane contrariwise it fell out that this fault became a standing poole, and that other dried vp and manured. And that sometimes lands haue issued out, and the same begun to be inhabited, where before were waters: againe y waters haue ouerflowed & possessed all thinges, where before were habitable cuntries, it is no hard matter to proue out of the philosophers, Historians and Poets. But *Tertullian* in his Apologeticus and Booke De Pallio hath many thinges agreable to this present place. Rhodes and Delos two Ilandes in y sea came sodenly forth to light. To the Cyclads were adioyned Ilands by little and little now some and then some. *Homer* in his booke of Odyssea recordeth, that from the Iland Pharos into Egipt was the distance of a night and dates sayling, all which space is now annexed to the firme land. Touching which thing also *Pomponius Mela* writeth in his book 2. and *Lucan* in his book 10. If we may credit *Herodotus*, the sea sometimes from about *Mem-*

phis

phis to the mountaines of Ethiopia went all ouer. The same testifieth, that it flowed verye nigh to the Temple of *Diana* of Ephesus. On the other syde, whatsoeuer is betweene the townes Rhegium and Cicelie, that was once champeon ground, now it is a great and large Sea, many Authors witnessing the same: as namely *Tertullian* in his Apologeticus, Solinus, *Iustine* in his booke 4. *Virgill* in his booke 3. of Eneidos, *Sylius Italicus* booke 14. *Plinie* in his booke De Mundo writeth, that the three cities Egira, Bura, and Helice, were by the violent rage of the Sea swallowed vp. Sea and the Iland *Atlas* (as *Plato* mentioneth in his Timeo) with a certaine portion of Asia and Aphrica, through Earthquakes and strange floods continuing by the space of fower and twentye howres, sanke sodeinly downe and was ouerwhelmed of the sea: which sea by that misfortune became verye rough and dangerous, and in no wise afterward passable or saileable. By these things we may easilye vnderstand, that such notable and memorable alterations as are heere spoken off, do not seldome times come to passe.

And there are fiue metonymies or denominations, when as to signifie barrennes, he putteth the desert, a thirsty place, the dry land and

and salte liquor. For in such places nothing is wont to growe. Where the fresh water ronneth not, nor the raine continually powreth, there doubtles is neither sowing nor reaping: as in sandy places, on the shore, and on the tops of hils is to be seene. Likewise where the earth is salt and brackish, or hauing is digged, there doth not lightly growe anything. *Plynie* in his booke 31. chapt. 7. saith, that all and euery place wherein salte is found, is barren, and bringeth forth nothing. Whereby it seemeth to belong, that *Iudges 9. Abimilech*, when he had subuerted the citie Sichem, did sowe salt there, signifying that he would make that place from thence-forth vtterlye barren and void of habitation. To the like effect there is expresse threatning in *Ieremy 17.* Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord. For he shalbe like the heath in the wildernes, and shal not see when any good commeth: but shall inhabite the parched places in the wildernes, in a salte land, and not inhabited. Blessed be the man that trusteth in the Lord, and whose hope the Lord is. For he shalbe as a tree that is planted by the water, which spreadeth out her rootes by the riuer, &c. In these wordes of the Prophet thou seest in like manner fertilitie to

be

be signified by waterings, and moysture. As
also in this place are put floods, water springs,
pooles of waters,
for the wickednes of them that dwell ther-
in. The cause why such alterations are
brought vpon lands as also vpon the sole and
vpon the seas. The Lord, saith he, doeth it,
purposing to punish by his iustice the sinnes of
the inhabitants. And so commonly commeth it
to passe, where a Cuntry is fruitfull and plen-
tifull in all things, there the inhabitantes for
the most part through the plenty of things fall
to idlenes, from idlenes to wantonnes and the
vices that flowe from thence. Which when it
commeth to passe, the Lord being prouoked to
wrath, sendeth barrennes and many other ad-
uersities, till as by little and little they either
repent, or els are vtterly destroyed. Such alt-
erations of cuntries, cities, & common weales
we may se dayly. Examples we haue at this
day most cheefly in *Italy*, which is a most hap-
py and fruitfull cuntrye: but with how great
calamities haue we seene it battered and shak-
ken, though it hath not been vtterly ouerwhel-
med with waters? And heer fall to the ground
the causes of alterations, which the Phi-
losophers are wont to bring and alleadge,
saying, that through a certaine necessitie, and
force

[illegible] ſuperiour bodies gouerning theſe inferiour things here beloᵂ, the lands and ſeas [illegible] this order of nature, that by [illegible] vnchangeable courſe and compaſſe they [illegible] better, and other [illegible] vſed like as [illegible] man alſo to be dealt withall, who firſt of all in his infancy and childehoode is weake and without ſtrength, but afterward growing in yeeres he gathereth ſtrength, and commeth at length by little and little to great perfection: but then again when age commeth on he decayeth and declineth. Thus I ſay, they ſuppoſe the caſe to ſtand generally with Countreys and lands through a certaine fixed and ſetled power of the ſuperiour bodies ruling all inferiour things, vnder this opinion Ariſtotle *Ariſtotle* in his Meteorologikes, as alſo *Strabo* in his booke 17. and other moe diſputing of theſe matters. But in this place it is vppermoſt, that all theſe thinges are brought by the Lord himſelfe, and euen then onely, when it pleaſeth him to reuenge the ſinnes of men the inhabitants, or otherwiſe to declare and ſet forth his iuſtice, power, and goodnes. Therefore whether ſuch changes and alterations do fall out ſodenly, or ſlowly and more leiſurely: whether they be by hidden cauſes, or by open and manifeſt (as Earthquakes, inundations of waters,

or

by such like meanes goes before) he hasteth not to determine by and by that they come to passe by a certaine entercourse of things as contingently, but by the determinate will and purpose of the Lord; which yet notwithstanding men cannot alwaies perceive and see. Wherefore we learne again here very clearly, that all things which happen in this world, are ordered and disposed by Gods providence; and that troubles are sent for the sinnes of men, and benefites given freely through the onely mercy and goodnes of God: againe, that God will alwaies illustrate & set forth his iustice, power and goodnes. And all these things ought we in the like events, whilest namely through tempests, through caterpillers and other vermin destroying the fruites we have a barren yeere and scarsety of victuals, or are in danger through infection, or distressed by any other meanes not much unlike, to turn them to our comfort and consolation.

And where he placeth the hungrie.) The second example proving Gods godnes, and providence to be preeminent and to beare sway in all things, is drawen from the alterations and sundrye successes which are perceived to be in the Land-dwellers themselues and peoples or common-weales. The former example con-

cerned

cerned the very lands or cuntries themselues, this the dwellers or inhabiters of them. And it painteth out the poore and needy, who first of all begin to dresse and manure a place that laye before vnhusbanded, to builde Cities, to sowe the fieldes, to plant Vineyardes, in such wise that they are eftesoones encreased, made rich, and raysed to great power and dignitye. But shortly after they are againe suppressed, their power and glory is by little and little diminished, vntil at length they fall to vtter ruine and decay. An example hereof we may see after a sorte in the people of God, who were before fewe in number, and had a very small and base Common weale, what time they came first to the land of promise. But afterward in processe of time the dignitye of their Common weale grew vp and encreased, insomuch that in the daies of *Dauid* and *Salomon* it was aduaunced to the highest point of honour and renowne. Notwithstanding after a fewe yeares their Common weale againe decayed, and was miserably defaced: yea and at length they were all caried away captiue, and their whole Cuntry destroyed, so as from that time forward they could neuer be restored again to their former dignitie. But more clerely may such euents and successes be seene in the begin-

ninges, proceedings, and subuertions of Mo-
narchies and kingdomes, which haue been fa-
mous and notable. Amongst all other, and
specially of the *Babilonicall* and *Romaine* em-
pire the first beginninges and originals were
very base, namely such as in barren and deso-
late Countries were first enterprised and taken
in hand by a Hunter and a Shepheard, who
immediatlye gathering strength by violence
and oppression of the next borderers found the
meanes in some sorte to encrease their owne
estate: insomuch that afterward their power
grew exceeding great, hauing banquished and
subdued euen many and mighty nations: but
when they had no vn no waies or meanes left
to climbe any higher, they fell downe as fast,
and were by their owne proper poize & weight
ouerwhelmed and oppressed: so that we may
well say, there were indeed such mightye Mo-
narchies, but they are gone and their place no
more to be found. In all these things therfore
ought the power, goodnes, and prouidence of
God deepely to be considered of vs, and highly
to be praised and commended.

And with apt and fit words hath the Pro-
phet expressed his meaning. He calleth y poze
and needy, and such as were obscure persons,
and destitute of all succour, hungrie: such as

we

tue may say the *Israelites* were, when they entred into the land of promise, likewise *Nemroth* the Hunter, and the Shepheards that builded Rome. And these prepare a Citie to dwell in. Pouerty is the inuenter and mistresse of artes. Necessitie compelleth men to perfect and attempt many thinges which otherwise should neuer be attempted nor taken in hande. Therfore the hungrye and needy, are painfull and diligent to prouide thinges necessarye for this life, to encrease riches, and in processe of time to accomplishe great and mighty matters. Yea and all thinges are disposed in an apt and very good order: for they prouide a Citie and dwelling places: they sowe the fieldes: they plant trees: they gather in fruites: their flockes and Cattell are increased and multiplied. And this is the busy and manifest vnquietnesse it selfe, with pertaining to gouernaunce vnderstanding, whereby wealth and all necessary thinges are increased: and this distribution comprehendeth all apt and due partes and offices, which are required to the preseruing and enlarging (after an honest sorte) of the Common-weale.

Against on the other parte touching the decay and decreasing of the same Common-weales the parties and members are sothly like vnto a body sicke in an euell and euell order disposed.

Againe, saith he, they are diminished and brought lowe: this he vttereth generallye in this sort. And he addeth the causes or meane, For their imperious gouernement, saith he: that is, for their oppression, when namelye God stirreth vp others to oppresse them. As the Iewes were oppressed by their next neighbours and by nations a farre off, and the Babylonians by the Persians, the Persians by the Macedonians, the Medes by the Grecians, the Grecians by the Romaines, the Romaines by the Gothes, Vandals, and other peoples, which brought destruction to the Romaine Empire. So also all other Common-weales though neuer so flourishing in prosperitie, are by warres and violence of other that are stronger and mightier battered and ouerthrowen. By or through euill, that is to say calamities publike & plaine: such as are contagious diseases, the plague or pestilence, whereby great and populous Cities become voide and empty, and such like euils as diminish the number of the people. By affliction, that is to say, sorrow and heauines of minde, which eateth, killeth and destroyeth men by reason of y calamities which they see and feele. And so there is heere a certaine forme of inlargement to be considered, and these things touching increasement ought

to

to be opposed and conferred with those that are put before in the former parte touching encreasement.

And we haue héere in this place no fewe instructions of pietie and godlines. First, in that he saith, And he placeth there: we learne, that we are directed by the Lord whersoeuer we become, and that people are by the Lord conueighed and translated whithersoeuer it pleaseth him.

2 In that he saith, He placeth the hungrie: we learne, that the Lord hath regarde of the poore and needy, and therfore that we must not dispaire though we be distressed euen with extreme necessitie.

3 That pouertie is rather a prouocation vnto vertue, then a let or hinderance, and that all men become more diligent, and cherfull by it then otherwise.

4 We learne that it is no sinne, to builde houses, to plough the fældes, to plant Vineards, to prouide Cattell: but that we may frælye by honest and lawfull meanes encrease our substance, so long as we do it without the hurt or preiudice of our neighbour. And we knowe, that thus the holy Fathers did institute their household matters, and encrese their possessions.

5 We learne, that the Lord hath a speciall and peculiar care of all thinges, yea euen of our beastes and Cattell and of most vile and abiect things.

6 We learne, that in all these things our endeuours take no place, except the Lord vouchsafe to helpe vs with his blessing, and to giue an encrease. And therefore if any thing come well to passe, it is to be ascribed onelye to the Lord, and we are to thank him for it.

7 We learne, that it falleth out againe by the good will and pleasure of God, that our goods and substance do decrease: and therefore that we are patientlye to take in good parte, whatsoeuer the Lord shall determine of vs.

8 We learn, that God hath diuers and sundry waies and meanes to punish and humble vs for our sinnes. And if at any time we perceiue our goods to waste, and yet cannot finde out the manner or causes of it: againe when we apply all our drifftes and deuises to the better restoring of our decayed estate, and do nothing prenaile: let vs conclude that we are letted and hindred by the good will and pleasure of God, and that he would so humble and abase vs, and perhaps worke some spirituall good thinges in vs and by vs, or at least will againe in his good time restore all thinges

double

double and treble vnto vs.

And from hence it behoueth vs also, whilest we are tossed and turmoyled in this world with diuers and sundry perils, whilest after happy issues and successes we are greued with many and great, and as well with publike as priuate distresses, to fetch manifolde comfort and consolation, and to apply all and euery the things heer discoursed to our pesent estate and condition.

And he powreth contempt vpon Princes.) The third example, drawen from the alterations and sundry successes in diuers degrees of men, namelye of Noble men and poore men, which two orders or degrees he expressely mentioneth in stead of al other. We may estimate, saith he, beholde princes, which are set in soueraigne dignitie, either sodeinly or by little and little beyond al mens expectation to be cast downe in great extremetie, to be contemned of all, and to be driuen to flie euen the company of men with whome they were before conuersant and acquainted. Againe on the other side some poore obscure person, and one that is vexed with many distresses, God wonderfullye deliuereth, encreaseth with riches and honours, and finally aduaunceth to a great and notable familye. In which thinges doubtlesse there is no

man that perceiueth not the po er, iuſtice, goodnes and prouidence of God to be exceeding ly apparant, and therfore alſo worthily to be extolled and magnified.

And he very trimly expreſſeth that which maketh eſpecially to the diſcuſſion of Princes or Potentates, namely contempt. For whether neither greefe of body or minde, nor penurie or ſcarſcitie nor power or might of the enemies, doth ſo much daunt and caſt downe great eſtates, as contempt. He that is deerely and welbeloued of his owne, whither it be his ſubiectes or kinſfolkes and acquaintance, that man doth as yet ſafely tide in harborough, and theſe will ſticke to him in ſickneſs, in the times of neceſſitie, and againſt his enemies: but he that is now deſpiſed and contemned of his own, hath no refuge left in a manner wherto he may truſt any more, neither will a mans enemies lightly ſet vpon him, but when they ſuppoſe him to be forſaken of his friends. We might alleadge ſome examples euen of our time, but that it would be thought an odious matter to touch by name y miſery & infelicitie of any. And *Saul* and ſuch like did then firſt of all begin to quaile, when as becomming irkeſome to euery one, they grewe into contempt, and were forſaken of all their ſubiects, as *Saule*

alſo

also himselfe, *1.Sam.22.* complained, that all men had conspired against him, and cinged rayes to *David* then to him. But finelye to the amplifying of the contempt, it is saide to be powred vpon them, that is, largely and manifoldely to be sprinkled or cast. Likewise to expresse the greatnes of the miseries, which such princes contemned and despised do taste of, he addeth that which is the vttermost of all calamities, and euen the winding vp of al the rest: namely that they wander in the wildernesse out of the way, and withdrawe themselues from the company and societie of men knowne vnto them.

And he doth no lesse gallantly in the other parte lay forth euery thing touching the deliuerance and exaltation of the poore. And it is a very fine resemblance or similitude, wherein he saith that he maketh them families, like a flocke of Sheepe. He signifieth by this similitude, that they which were lately abiects and outcasts, are now promoted and enlarged, and not only they themselues aduanced to honour, but also that their whole familyes do grow vp and spread abroad, no otherwise then flockes of sheepe are wont to encrease, which continually through one supply of yong ones following an other are multiplied & encreased: which

encreasement

increasement and multiplication ought to be numbred amongest the excellent blessinges of God. And what thing more notable or glorious can be spoken of any, than that a man by his owne proper vertue mounteth to high estate, and besides maketh his whole house and familie more noble and famous: as *David* ennobled and commended to his whole posterity the familie of *Iesse* and tribe of *Iuda*, &c.

And there is also manifolde doctrine propounded vnto vs in this example.

1 We learne that riches, power, dignitie, principalitie, and whatsoeuer else is of this sort, is giuen onely and alone of God.

2 That none are placed in so high a degree, but that they be in danger of falling, and are at all times to feare and suspect the same.

3 That we are neuer at any time to stay vpon the vnstable thinges of this worlde, but onely vpon God, in whose hand are all things and who wisely ruleth and ordereth al things.

4 That the first step to ruin and ouerthrow in great men is, if they begin once to be contemned of their subiects or allies.

5 And certaine it is, that this very contempt commeth to passe by the wil or procurement of God for sinne, God so moouing the harts of men, as he moued the hartes of the *Israelites*

Israelites to forsake *Saule*.

6 That there followe this contempt many other dangers and discommodities, as slaughter, banishment, &c. after which sort also we haue seene princes to be cast out by their subiectes, compelled to wander and straye to and fro, to liue of other mens deuotion, &c. Finally also to despaire.

7 Wherfore that princes and great estates ought to labour and endeuour, that they may rather of their commons be beloued, then feared.

8 In the mean time subiects ought to knowe that they are not for small causes to contemne or forsake the Magistrate, vntill by the singular dispensation of God they seele themselues to be moued, by ꝑ which lightly alwaies some great & weighty causes are first made knowne and manifest.

The righteous shall see it, and reioyce.) Where is not heere a conclusion hortatory by a verse interlaced or put betweene, as in the psalmes before going, but onely a graue concluding sentence, which doth admonish all men touching the true vse & right obseruatiõ of the iudgees and determinations of the Lord in such examples. For the Prophets meaning in this verse is, that all sorts of men as wel good

as

as bad should be stirred vp by the consideration of such alterations in mens matters, to take thereby some holesome doctrine to the profitable instruction of their consciences. And he will haue the godly to reioyce, but the wicked to be terrified and induced to humilitie. He saith all iniquitie, for all ỹ woorkers of iniquitie, by the figure antonomasia. Wherevpon we learne heere.

1 That all things which are done and accomplished heere in this woorlde, are ordeined by the singular prouidence of God to some profitable and necessary vses.

2 That the same ought of all men diligently to be considered, and so to be taken as that they may vnderstand and acknowledge them to be done for their instruction and admonition.

3 That the godly ought to take occasion of spirituall ioy and comfort by the things which they see wrought and accomplished by the will of God.

4 And speciallỹe, when they see the proud and cruell tirants cast down from their seates by the beck and assignement of God.

5 Not that it is the part of a godly man to reioyce at ỹ calamities of other, which doubtlesse might seeme to proceede from an enuious

and malicious minde: but for because the subuersion of the wicked seruety to the setting forth of Gods power and iustice, secondye to the deliuerance of ỹ godly, by whome also God shall then more frankly and freely be praised and magnified then before.

That God doth oftentimes worke diuers signes and wonders, and by all the meanes from their first, that the rest of the vngodly might haue an example whereby to be terrified, and prouoked to amendement of life. At the last ouer their wicked enterprises might be sadly, and come to nought.

All which things doo alwell admonishe vs touching the obseruation of Gods prouidente and wonderfull dispensation of and in all the things that are brought to passe here beloe, as also make not a little to the matter of comforte and consolations. And lest as the prophet adiecth these thinges to the present example, so ought they by vs to be applied to all and euery the euents, which are dayly like to come to passe, and in which the power, wisdome goodnes of God are plainely discerned and made manifest. And thus much touching the consideration of this Psalme, ended and replenished with fruyt and most beautifull arguments and examples.

Who

Who that is wise, will obserue these thinges, and they shal vnderstand the louing kindenes of the Lord.

The conclusion of the whole Psalme, as touching the true vse of those wonders which haue hitherto beene declared, inuiting all men to the diligent consideration of all the wonderous woorkes, which through the prouidence of God are dayly seene ordinarily to come to passe, and chiefly of those (and such like) which haue hitherto throughout the whole consideration beene discoursed, in the which the goodnes, power and righteousnes of God do most clearely shine. And truly doth this conclusion answer to the very beginning. For in the beginning all men were prouoked to praise and celebrate the Lord for his notable and great mercy, and for his infinite goodnes apparant and conspicuous in all things: and now in the conclusion he briefly prompteth into y minds of all men, that by the things which hitherto beene declared, it may aboundantly be perceiued, how great the mercye and louing kindenes of the Lord is and therfore y it is the parte of godly wise men diligently to obserue and marke these things, that thereby they may learne, that they ought at all times to praise God for so notable and excellent woorkes.

And

and there is heere in the Hebrue a chan-
ging of the number, when as in the former
part of the verse it is said in the singuler num-
ber He will obserue, and then immediatlye in
the plurall They shall vnderstand. An vsuall
phrase of speaking in the Scriptures. And we
learne in this conclusion:

1 That there are none truly wise, but the
godly: and on the other side that all the wic-
ked and vngodly, are fooles: touching which
thing 1 *Corinth.* 1. 2. and *Psal.* 14.

2 That the true and spirituall wisdome con-
sisteth chiefly in the obseruation of the wonder-
full workes of the Lord, and in the vnderstan-
ding of his goodnes.

3 We learne by the beholding of outward
and visible things, which are daily seene in the
world, that we ought to climbe vp to the con-
templation of spirituall and heauenly things,
especially of the power, goodnes and righteous-
nes of God: touching which thing *Rom.* 1.

4 That by all the thinges which come to
passe, we ought to take occasion of well doing
and of praising God.

And seeing these last words haue respect to
all the thinges which are declared in the con-
sideration, it followeth that euen in the euills
that are sent aswell as in the deliuerance from
euils,

cuttes, the mercye of God ought to be considered. They shall vnderstand, saith he, the mercies or louing kindenes of the Lord. For whether it be so, that God sendeth afflictions, or whether it be so that he deliuereth from them: yet that he dealeth mercifully, iustly and louingly, we haue before sufficiently and at large declared. But to know, that euen crosses and calamities also do come to passe by the mercye of God, and that the mercye of God shall not be wanting to those that are afflicted with them: this is in very deed the fountaine & welspring of all consolatiō. For which cause seeing it was our purpose to entreate of Gods prouidence and of the comfortes to be drawen from the same, we think we haue not done amisse, in that we haue taken vpon vs at this present to expound this Psalme before the rest. Howbeit indeed, that we should better and more fully haue performed our duty in this behalfe but when we both saw the booke to encrease beyond our expectation, and also that hauing set downe the cheefe and principall heads we supposed that we had giuen forth plentye of thinges sufficient, wherein the godly also by continuall meditation might exercise and solace themselues, we conceiued good hope in our minde, that this labour of ours (what soeuer it

be

be) would be allowed and accepted of all mild dest and well meaning men. Wherefore this shalbe the ende of our exposition vpon the Psalme.

The epilogue or conclusion.

THese thinges had I in a readines against the infinite rankes of euils and calamities that now range openly in the worlde, to minister by way of comfort, to all the afflicted, but especially to the godlye and such as feare God. And forsomuche as we sawe the place touching Gods prouidence to be most profitable for the rayling of fitte matter and furniture of comforts, we haue taken in hand to vnfolde this, vtterly omitting all other of the same sorte whatsoeuer. And first of al we haue declared by way of teaching, what is properlye to be vnderstode by the name of Gods prouidence: and that there is a prouidence, we haue proued by many cleare and forcible reasons, confuting those thinges that might seem to be brought to ỹ cõtrary. Nert we haue shewed wherin Gods deuine prouidence differeth from the foreknowledge, predestination and wisdome of God: and likewise we haue proued that prouidence is not

onely vniuersall, as many suppose, but also speciall and particular, again dispatching all those things, which we suspected might be obiected by the defenders of the contrary parte. Then from hence we proceeded to teache and declare, that neither fate or destinie ought to be auouched, nor chaunce or fortune, nor contingens or haphazard to be graunted, where the due knowledge of Gods prouidence is, and the same worthilye weighed and esteemed. Lastly also we haue discussed this question, namely whither Gods prooued or no. Which points thus handled and discoursed, we came to the second parte of our worke, and shewed at large, and as farforth as the method of our matter seemed to require, that all the things which were taught by vs of and concerning Gods prouidence, auayled verye much aswell to manye other spirituall matters, as also especially to the fetching of comfortes from thence against all kinde of perils and dangers whatsoeuer. Last of all we haue added also a Psalme, preaching most plainely and plentifully aswell of Gods prouidence, as also of the comforts to be looked for from the same. It remaineth that you my good brethē vnto whom these petie matters of ours shall

come

come, dw rightlye vse them, and apply them, as much as is possible, to your benefite and commoditie. I doubt not, but many might haue put forth better things: and I dare be bolde to say this, that we also could without any great difficultie haue brought many other thinges fitte for our purpose: but these same things I hope, I had almost sayde I am sure and certain, will minister great and exceeding profit to godly mindes, and I trust will satisfie all those that being carried with no curiositie, haue learned at least to be contented with meane and measurable matters.

And to the intent that all men might imbrace these things with the more cheerefulnes of minde, it were conuenient to adde to some things touching the profitablenes and necessitie of the knowledge of Gods prouidence: but for the godly I am perswaded this thing is not greatly needfull: and as for the rest it is better ỳ perperience should perswade this matter vnto thē (whilest they shall perceiue in the time of their troubles that by the consideration of Gods prouidence, working all in all, they are somewhat eased of their greefs) then ỳ they should be brought to confesse it by a certain eagernes of speech. This can I say briefly with our *Psalmist*. He that is

wise, and rightly instructed in the knowledg of Gods prouidence, will obserue and marke all those things that he seeth to come to passe in this world by the wil of the Lord: & vndoubtedly he shal vnderstand, that euen in al the aduersities which are sent the singular mercye and goodnes of God do shine and appeere: which doubtlesse is such a thing, as the minde may safely rest vpon it. In summe, I dare be bolde to say, that the true blessednes, so farforth as may bee obteined in this life, is setled in the knowledge of Gods prouidence: on the other side that he that is ignorant of this, can neuer haue any thing wherwith assuredly to comfort himselfe, and therfore is plunged in extreme misery. Nay he scarsely perceiueth himselfe to be a man that is not carried with the care of a more neere knowledge of it.

But it behoueth, before I make an end of speaking, to adde in two or three wordes (as they say) somewhat touching the true vse of such diuine comfortes, as we haue heaped together in this place. So ought they to be taken, as that they may procreate and beget in vs other spiritual fruites also: that is to say, we must in no wise be made secure by them, so as we should vtterly shake off al feare: and much lesse must we be hardened in our harts,

and

and conceiue as it were a Stoicall indoleney in our mindes, or through a long custome in euilles be brought into a forgetfulnes of God: but we must be stirred vp to patience, wherby we may take in good part Gods good will and pleasure towardes vs: we must be stirred vp vnto faith, wherby we may praise him, and call vpon him for his helpe for our deliuerance, and at length being holpen giue him also thanks. This ought to be the true and lawfull end of all diuine consolations, to the which end we also haue put forth these things. And herwithall shalbe closed vp our present discourse, only this will we repeate with the Apostle, and let vs imprint it most deepely & continually in our mindes, 2. *Cor.* 1. Blessed be God, euen the Father of our Lord Iesus Christ, the father of mercies, and the God of all comfort, which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction by the comfort wherwith we our selues are comforted of God.

God will prouide, *Genes.* 22.

The end.

Bb.

BP

Fower Sermons *and two Que-* stions.

As they were vt- tered and disputed ad Cle-rum in S. *Maries* Church and Schooles in *Cambridge.*

By that learned Frenche-man *P. B. D.* of Diui-nitye.

And Englished by *I. L.*

Imprinted at London by Iohn Woolfe.

Power Sermons
and two Ora-
tions.

REuerendo in Christo Patri D. *Ioanni Mullinsæo* SS. Theologiæ Di. & professori nec non Archidiacono *Londonensi* dignissimo: *Johannes Ludham* in perpetuam grati obseruantissimiq; animi memoriam hanc suam qualemcunque opellam dicat consecratq;.

Ad Lectorem Decasticon.

I *In wisdomes Schoole who so doth take delight.*
O *Of sacred lore to taste and feede his fill:*
H *Him I account the only happy wight,*
N *None like to him, let men say what they will.*

L *Loe then the way who so that list to walke,*
V *Unto the hauen of happines I say,*
D *Drive no delay, spend not thy time in talke,*
H *Hast forward fast, heere wisdom sage doth stay.*
A *Attend unto her sacred lore diuine,*
M *Marke that, and then thou shalt be blest in fine.*

I. L.

Sermon. I.



Albeit in respect of mine office and function in this Vniuersitie, I am now and then to preache here in this place (Right deere and welbeloued Brethren) yet notwithstanding is this charge fallen to my lotte sooner then I was aware off, by reason of y absence of a certaine singular learned man, whose turne and course I am now to supplye. And this that I may doo, I haue chosen from among the Psalmes the hundreth and fourtie third, to be expounded vnto you: which first, to the end the things, that shall afterward be spoken of vs, may the better be vnderstoode, I will read throughout. The tenor of it is this.

A Song of degrees of *Dauid*. Behold how good, and how ioyfull a thing it is brethren to dwell together in vnitie.

2 It is like the precious ointement vppon the head, that runneth downe vppon the bearde, euen vppon *Aarons* bearde, and went downe to the skirtes or border of his garmentes.

3 And as the dewe of *Hermon*, which falleth vppon the mountaines of *Syon*, for there the Lord promised his blessing and life for euermore.

Before wee come to the explication of this Psalme, we must speake a fewe words touching the title of it: wherein is conteyned both the title of the Psalme, and the name of the Author. For by these two reasons, to witte of the Adiuncts and Causes, it is also commended vnto vs. The title is common to it with foureteene other: namely twelue going before, and two following after. For these fifteene are termed Psalmes of Degrees. Of which title notwithstanding the

the psalme signifieth to be
therefore diuers alleadge diuers
But this seemeth to me to be the most liue
lye, that they were so called, for that they
were woont to be sung in a more pleas
tune or note. For therein Musicke con
taine degrees of notes or tunes: there are
the base, meane, and higher. This psalme
therefore with those of her fourteene, was
wont to be sung in the Temple of Salomon
with a most high and lowd voice, to the ins
tent the people might so much the more
be stirred vp to the liuelyer and feruenter
God. Now the Author of this psalme is
Dauid, who was the seuenth King of the Is-
raelites, and the Prophet of God, endued
with singular pietie and godlynes, and there
fore most acceptable vnto God, as of whom
God had sayde, That he had found a man
after his owne hart. If so be these things are
rye commendation from their first Authors,
and that effects are illustrate by their cau-
ses: this psalme being so notable a mans
as Dauid was, is worthye of all commen-
dation, and therefore diligentlye of vs to be
considered, what he saith in this psalme,

and

and what his meaning is, that we may by him understand and knowe, what it behoveth us especially to do. Albeit wee must climbe also higher, namelye to God who is the verye true Author of this Psalme. For the Spirite of God it selfe taught this unto *David*. Therefore God was the Author of this Canticle, and *David* the writer. In regarde whereof it is yet more commended unto us; and we ought to be the more prompt and ready to heare and obey, when God himselfe speaketh, and admonisheth us of our dutie. And thus much touching the title of the Psalme.

Concerning the Psalme it selfe, first we shall laye before your eyes the drift or scope of *David*, to the which, all that is conteyned in this Psalme, is to be referred: and to the intent, least we should wander and goe astraye, and aught to aime throughout our whole discourse. For so it will come to passe, that all shall verye much more easlye perceive and see the thinges that shalbe spoken. There is none so meanelye exercised in the holye Scriptures, that knoweth not that *David*, after hee was called from the

Sheep-

[illegible] and appointed King of Israel,
was plunged in most great perils and trou-
bles. And the first contagion of this trou-
ble grewe vppon that bicauze, which he gat of
Goliah. For *Saule* not bearing the praises,
that then were openlye attributed vnto him,
as appeareth 1. *Sam.* 18. did from thence-
forth seke fitte opportunitie to kill *Dauid*
vnthought; whilest he was in the Court,
and committed that businesse sometimes to
certaine other, to be dispatched by them.
Notwithstanding he was safed and deli-
uered from all those dangers by God, whom
he sincerelye worshipped. But when *Saule*
perceiued himselfe, and *Dauid* also, to keep
the King, vpon hearing the truth and bene-
fit vnto warres. For *Abner* Captaine of
the Hoast of *Saule*, labouring to abolish
Ishbosheth Saules sonne to the Kingdome, per-
swaded many of the Tribes agreeing together, to
ioyn in that matter. And therefore he tooke
to wife *Dauids* wife with sight of women: nei-
ther did it behoue to haue a matter for him
to prouide, when taking parte of that pey-
ple, and performing his promises to *Dauid*,
had not quenched the warres and troubles
peace.

Dauid

peace. Now then *David*, being mindefull of so great a benefite of God both towardes him self and all *Israell*, composeth this Psalme, wherein extolling Peace and brotherlye loue amongst the Godlye, he exhorteth all men to the carefull imbracing and keping of it, and to the abandoning of all Warres and discordes. For this (if I be not deceyued) is the drifte and scope of the Psalme that *David* ...

... this place then to bee profitable to vs, we ought ... and celebrate God ... for the benefite of so long a peace ... to vs in this Realme, and to ... be carefullye to fynde out ... of the same. For the same thyng ... to belong vnto vs, that bare enioyed so ... and continuall a peace, in this ... vnto *David* and the people of Israell. The reasons therefore wherewith *David* goeth about to proue this, are to be weighed of vs, and in euerye poynte diligently to be obserued. Now there is one ... beere the chiefe and principall (for the Psalme is verye briefe) but yet such as is enlarged with certaine other proofes.

And

And that is conteined in this Enthymeme.

Vppon suche as imbrace and retayn peace, graunted them of God, God poureth his blessinges, that is, enricheth them with his benefites.

An Enthymeme is a perfect reason or argumentation consisting but of two propositions.

Therefore, how good and ioyfull, nay how holesome a thing is it, for vs as Brethren to liue and dwell togither in vnitie.

The Conclusion goeth before, the Assumption followeth: whereunto if this proposition bee added, the Syllogisme shalbe perfect, in this wise,

That company of people is blessed, which God enricheth with his benefites.

But God inricheth that company of people with his blessings, that imbraceth and reteyneth Peace.

Therfore, it is good to imbrace and reteyn Peace.

And

And this conclusion *Dauid* illustrateth or enlargeth by Comparisons, and that in double wise, first by taking a similitude from precious ointement, and secondly from the dew, as we shall see afterward: the King by this meanes inuiting and alluring his subiectes, and (in them) all and euerye of vs to tender and embrace Peace.

Hithence then it is chefelye entreated heer of Peace, as may appeer by that, which we haue already said: First least we should stray from the purpose, we are to know that the name of Peace is diuerselye taken in the holye Scriptures. But most commonly it is taken for that peace of minde or conscience, whereby wee beeing reconciled with God through Christ, do rest in him, perswading our selues that God is a frend and father vnto vs for Christs sake, with whome we are ioyned through a true and liuelye faith. Of this *Paule* speaketh *Rom. 5. 1.* We beeing iustified, saith he, by faith, are at peace with God. But of this peace it is not properlye meant in this place: but rather of a certaine effecte thereof, that is to say, of that concord and agreement of mindes,

wher-

wherewith the faithfull being tyed and linked among themselues do line, not hurting, but desiring alwayes to profite one an other: and declyning all occasions of warres, braules, and strifes, which do spring from the lustes of the Flesh, and studying continually for peace and concord. The persons that are thus disposed and affected, Christ *Math.* 5. saith, they are blessed, and the Sonnes of God. Blessed are the peacemakers: saith he, for they shall be called the Children of God: and *Dauid* sayth that vpon this kinde of men God is woont aboundantly to poure downe his blessing.

Whereupon that is inferred, which is in the beginning of this Psalme, Beholde how good and ioyfull a thing it is, brethren to dwell togither in vnitie.

But this first word, *Beholde*, is emphaticall or forcible, and seemeth to conteyne a certaine opposition of thinges disagreable. For the Prophet would shewe openly to the people both the states: namely, that troublesome estate, wherein the *Israelites* had long lined: and the peaceable condition, which they then enioyed. For the thinges

that

that are thus compared togither doe become more cleere and euident. Therefore when he saith, *Beholde* how good and how ioyefull a thing it is, brethren to dwell togither in vnitie, the King calleth his subiectes to remembraunce of the former warres and the inconueniences thereof, wherewith they had now a long time beene tossed and turmoyled, and exhorteth them to compare the same with the peacible state and condition, wherein they then liued. For why? none doe knowe better the commodityes and discommodities of Peace and Warre, then those that haue liued in bothe estates. Preferring therefore peace before warre, and shewing the commodities thereof as it were with his finger, he sayth, *Beholde*, how good and pleasant a thing it is, to enioye peace and tranquiltie.

Suche a like thing is it, if a man would compare the troublesome time past of this kingdome, with this so quiet and peacible a state: or, if so bee wee would compare this Realme with the Countryes next adioyning, wherein so grieuous

broiles

bodies are aduerse: of which thing France especially, and Flaunders also may be witnesses. If any man therfore would compare those Countries with this, he might worthily breake forth into this voice, Beholde, how good and how ioyful a thing is, brethren to dwell together in vnitie. Thus then *Dauid* being mindefull of the benefit receiued from God, inuiteth and exhorteth his people to imbrace peace. Which thing it behoueth vs also to do, least if we despise so great a benefit of God, we be ouerwhelmed enwrapped in the miseries and calamities of warre.

But this Peace to the end he might the more commend and set it forth, straite in this verse he adorneth it with two Epithets or titles, to wit, that it is good, and that it is pleasant. God we all desire, and that by the direction of nature: but oftentimes being deceiued with the outward shewe of good, in the stead of good we chose euill. The Prophet, whose iudgement is incorrupt, testifieth, that Peace is a good thing: and that doth also the experience of things teach, especially at this day, wherin we may see most flourishing Kingdomes and countries and townes and cities so wasted and consumed with warres, that we may truly say that Peace is a hundred times better

yea and more pleasant, then warre. For why? the prophet ioyneth both together. For sometymes that which is good, is not so pleasant, but bitter and sharpe. But in Peace and brotherly concord, this hath no place: for this is both good and pleasant. And what is there I praye you, which is either good or pleasant in warre, or in strifes and braulinges? Verily nothing: but Peace and brotherlye loue, that is to say, Charitie comprehendeth both good I say, and pleasant. And yet notwithstanding heere is not commended euery Peace and concord, but that which is established & confirmed among brethren. Therfore the prophet saith expressly, that it is good and pleasant, for brethren, which acknowledge and reuerence one God their father, to imbrace and kepe peace among themselues. Neuertheless there is a kinde of peace also among the infidels: but because the vnbeleuers do measure all things by their profit: and do kepe peace onlye to serue their owne turnes: it commeth to passe, that, if the hope either of profit or pleasure, which they gape after, do faile, they fall by & by to flat blowes. And therefore, because they serue not God in truth, that peace, which is among them, is not the right peace, neither the true conuniction of mindes, sith euery man seeketh onlye

him-

blessed life, and his owne commodities. Therefore the peace, which is here spoken off, is a peace, which hath place among the brethren of one and the selfesame Father, that is to saye, the very true children of God. For God, though he be the author of all mankinde, yet he counteth them onely for his Children, that loue him and feare him as their Father, and loue all other, as themselues, for his sake: because they know that this is a thing acceptable vnto him.

Now this peace among these kinde of men, that is to say, the true and sincere loue of the seruers of God, is a thing most excellent, most profitable, and most pleasant vpon earth, which *Dauid* so commendeth first of the Antiunds: and then following it more at large, he illustrateth it with a double similitude: whereof the former is conteined in the second verse, and the latter in the third. This agreement, saith he, among such men, is like precious ointment, poured so plentifully on the high Priests head, that it ran downe to his beard, yea euen to the border of his sacred garment, wherefrom there issued a most sweete smelling sauour and perfume. Wherein we are to note that howsoeuer *Dauid* heere nameth *Aaron*, who was dead long before: yet it is taken for the high Priest, because

calle *Aaron* was the firste high prieste among the *Israelites*: euen as the Latines of *Cæsar*, do call all their Emperours *Cæsars*, that is to say, Emperours.

But it is well knowne out of the holye Scriptures, that the high Prælles in times past among the *Israelites* were annointed with Oyle, when they were consecrated, as saith *Moses Exod. 29*. And that externall oyle, was a signe or token of the heauenly giftes, wherwith God adorned them to the executing of their function. Which oyle, beeing most precious, was in such plenty poured on the head of the high Prælt, that it ran down to his beard, yea euen to the skirtes of his clothing, insomuch that he was al ouer besmeared and perfumed with it. And so great was the smel, and so pleasant the odour of so precious an ointmēt, that all that were present, were after a sorte also perfumed therewith. Naye further this belonged to the whole people of *Israell*, whose Prælt was annointed in the behalfe of all the people, to the end that he being accepted with God, might reconcile the people vnto him, and consecrate them by his ministrie. And all these thinges were a certain shadowe and figure of Christ, and of all Christians. For Christ was annointed, not (perdy) with that external and

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visible syle, but with another, to wit, a Heauenly, & the same by infinite degrees more precious then the former. Therfore *Dauid Psal.* 45. saith, that he was annointed with the syle of gladnes aboue his fellowes. For why? he was endued with the Holy ghost aboue measure: Yea the fulnes of the Godheed dwelleth in him verily and indeed, and, in him are all the treasures of knowledge and wisdome, as *Paule* saith to the *Coloss.* of which giftes he maketh all those partakers, that draw ny vnto him by faith. For to this end receiued he those things of the Father that he might communicate the same vnto vs, which also he most willingly doth, as being most desirous of our saluation. This Syle therefore runneth downe from Christ the head, first to the braynd, that is to say, to the Prophets, Apostles, Pastors, teachers, then also to the whole body, so as there is no part or member therof, which is not watered and moistened with it. For it goeth downe euen to the very border of his garmit. For why? he endueth vs with his holy spirit, to the end that being made one with him, we might be partakers of all his benefites, and especially of his righteousnes, which he bestoweth on vs, in pardoning and forgiuing al our sinnes, that being freede and deliuered from

Satan, the world, and the lustes of the flesh, we might serue him purely and sincerely all the daies of our life. And from hence doth spring that peace and concord, which is entreated of in this place. For why? if we be ingrafted into the body of Christ, that we are his members, how should we disagree among our selues: how should there be broyles, hatreds, and contentions amongst vs? And if there be any, that are delighted with warres, brawlinges, and disagreements (as doubtlesse there are ouer many such in these our dayes) then lye it manifestly appeareth that they doe contemne this most precious sacrament, nay they tread Christ himself, and his bloud, wherwith they were washed, vnder their fete, we ought in no wise to followe their example: but among vs there ought to be one minde, one will, and one consent, because we are all sprinkled with one ointment, and members of one Christe. Which if we doe, there will rise so sweete a smell, out of this concord and agreement of ours, and so gracious a sauour both to God and men, and so pleasant to all good people, and to our selues especiallye so holesome and good, that we shall finde it to be true by experience, that concord vnfeigned and retained among brethren, is like vnto that most precious

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ous ointment, wherwith the high Priest was perfumed: so as we may fitly crye out with *Dauid*, How pleasant a thing is it for Christians to holde and entertaine Peace among themselues.

The other similitude is taken from the Deawe, wherewith the mountaines, and barren fields are moistened, which by this meanes are made batsome and fruitfull. As therefore the heauenly dewe, which falleth vpon the mountes of *Hermon* and *Syon*, maketh them fruitfull: so this same Peace and concord among the godly, maketh them fit to every good worke. The cheefe fertilitie of mountaines commeth from the heauenly dewe, wherewith they are watered: which hath place cheefely in Iudea, especially if it be compared with Egypt. For *Moses* speaking of Iudea, saith, that it is not like vnto Egipt, which is watered and made fruitfull by the riuer Nilus: but Iudea saith he, watereth drinketh for raine from heauen. The former similitude taught vs, that concord among the godly is a thing pleasant, & acceptable, both to God and to all good men, as a precious ointment. But this other telleth vs further, that concord is fruitfull, profitable, and good, because that it maketh men, otherwise barren, to become fruitfull: euen as the deawe by watering the hilles

hilles, causeth them to bring fourth fruite. Therfore by these two similitudes is declared and set forth, that which was saide in the first verse, that peace and concord is a good and a pleasant thing, to the end we might be the more stirred vp to imbrace it, and ever the more to hold it fast amongst vs. As therefore the hilles destitute of moisture, except they be watered with the dewe of heaven, must of necessitie wither and waxe dryed: euen so, vnlesse men do worship God according to his will, and do nourish peace also among themselues, it cannot be but that they shalbe like a fielde that is withered, and destitute of all moysture. For why: except this thing be propounded as a principle in the firste place, the whole life of man must of necessitie, become wretched and miserable. For by discords all thinges are wasted and consumed. Thus this similitude declareth, that vnlesse we do with all care and diligence, labour and indeuer after peace, we cannot do any thing that is pleasing to God, neither discharge our dueties to men. And therfore, if so be we would please God aright, if so be we desire to profit our country, from whence we are, and the Church, and to liue a godlye and pleasant life, we must labour to come to this point, that being watered with this hea-

wenly deine, wo may seeke and ensue Peace, which will bring all these commodities with it. Except therefore we will be content to be as fruitlesse and barren grounds, and to leaue off the execution of our charge and function, let vs loue and make much of peace.

There remaineth now the reason, which is the foundation of the whole Psalme. For God saith he, powreth plentifull his blessing vpon those, that tender and regarde Peace, and rewardeth them with eternall life. For why? if the same (and thus, that is, if God heapes all manner of good things vpon the peace-makers, and giueth life also vnto them: then, how good and how ioyfull a thing is it, for Christian men to keepe and conserue peace among themselues? For this is euen like to the most precious ointement, wherewith the high Preeste was in times past perfumed: and to the heauenly dewe, wherewith the mountaines and feeldes being els wise barren, are made fatt and fruitfull. Where is who is the man, I pray you, that would not be glad to haue his part in plenty of blessings, so as the same were not frail, & transitory, but sound and perpetuall: but by this meanes euery man may obteine his desire. Who is he, that would not long for life, and the same permanent, yea euerlasting, so as

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the selfe-same were also blessed and happy: but this is the way, wherby all the godlye do attaine vnto that life, worthily wished for of all men, as the high and soueraigne good of man. If so be they fearing God, will cherish & maintaine peace, and holde fast the same, as it were with tooth and naile: and if it offer to slippe from them, will the rather followe hard after it, that they might kæpe it still: and as for discordes, brawles, strifes, tumults, & warres, will endeuor to auoide thē, as *Dauid* himselfe did, and admonisheth them to do especially in this Psalme. For on such kinde of men, as vpon *Dauid*, God is wont to poure his plentifull benefites, and to blesse them.

Notwithstanding the good things, whereof mention is made here, as also long life, serue in this place to be vnderstood of those thinges, which a man may enioy in this life. For *Dauid* saith that such persons, as will make much of peace as becommeth them, shalbe blessed in this life, which he promiseth to be prolonged vnto them. True it is indeed: but yet these good things wherwith the godly, whilest they liue heer, are blessed of God, are as a certain pawne or pledge of the eternall benefites, which they after this life, shalbe partakers of: and this long lasting life, which God promiseth to the

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that feare him, is as a certaine earnest penny of the life eternall. Whereby it appeareth, that God will become gracious to good men that doe diligently procure peace, whilest they liue here, both in this life, and in that which is to come: that is to saye, he will euermore be a God, and a Father vnto them. For Godliness hath the promises, not only of the life to come, but euen of this life also. Whereupon *David* *Psal. 27.* saith, that he was oftentimes vpholden with this hope in the middest of his troubles; namely for that he was perswaded, that he should liue, before he died, enioy the good gifts of God, euen in this life. And therefore, if so be, we will, without any losse of the life to come, which is eternall, liue continually here vpon earth also, and enioy the benefites, which are here to be had, then this is the only waye, that we serue God sincerely, and keepe peace among our selues. Many there are, which being wel reliued with the pleasures of this short & transitory life (if at least they be to be taken for pleasures) do vtterly forget the blessed life to come, and so, that they may liue at ease here for a small time, lose the best and most singular benefites. Wee by treading in this path, may both enioy these here bylowe, and yet not forgot those that are eternall. Let vs tender

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and imbrace peace, and God will blesse and enrich vs with his benefites, both in this life, and in the life to come.

Wherefore goe to, my deere brethren, let euery one of vs be perswaded, to maintaine peace among our selues, and by all meanes possible to hold it fast, yea though it were readdy to be gone from vs. For why? it is mete and conuenient for vs so to do, if we wilbe the Children of God, seeing God, who is the author of the true peace, doth in so many places of the holy Scriptures commend vnto the same vnto vs: seeing Christe himselfe doth bequeathe My peace, saith he, I giue vnto you, my peace I leaue with you, and heerby shall all men knowe that ye are my disciples, if ye be at peace among your selues: sith *Dauid* being so notable both a king and Prophet of God, doth in this place require it of vs: and sheweth, that it wil be a thing most pleasable, commodious, and pleasant for vs, as we haue already seene. *Paule* to the *Ephesians* exhorting the Christians to this purpose, setteth downe many thinges wherby we are tied and linked among our selues. Studie, saith he, for peace, and keepe it. For we are one bodie, there is one spirit, one hope of your calling, euen eternall life, which ye al ensue, one Lord, one faith, one baptisme, one God and Father

ther of all. All these things, which are rehear-
sed of the Apostle here in this place, are cer-
taine bands of peace among Christians, the
which if any man violate peace, he doth ve-
rily breake in sunder. And therefore contem-
tious persons, and such as are given to
quarrelling and brauling, doo teare in sunder
that sacred body wherof we are all members,
and subuert our hope, they seperate Baptisme
and Faith, they braul the vnitie of the spirit,
and are iniurious, as *Paule* saith hee, against
our Lord Iesus Christ, yea against God, euen
the God and Father of vs all.

Wherfore God, the author of all peace, to
the intent he might the more commend the
same vnto vs, and draw vs by all meanes pos-
sible vnto it, would haue some resemblance of
peace & concord to shine forth in euerye thing,
and nothing in this whole world to stand fast
without it. So are things aboue with things
beneath, heauenly things with earthlye, by a
certaine friendlye agreement ioyned and knit
togither. The heauens doo shedde forth their
wonderfull force and power into this low re-
gion wherin we dwell. The Sunne also and
the Mone with the rest of the Starres doo
serue to the vses of men: the Earth tempered
with the heauenly dewe and heate of ye sunne,

bringeth

bringeth forth her fruites perelye vnto vs. Where is there greater contrarietie or disagreement, then betweene moist and drye, colde and hote: and yet the Elements, wherein these thinges be, doe friendly communicate one with an other, and are by this meanes preserued, that should otherwise shortlye perishe. The foure humors in our naturall bodies, are verye repugnant one to an other: but againe they agree so wel together, that of them, being conioyned and well disposed among themselues, dependeth our good and perfit health. If any of them doe at any time vanquish, and consume other, then immediatly from thence doe diseases issue and come forth. And therefore being at oddes betweene themselues, they yet agree together to our health and welfare. So in Cuntries, Common-weales and Cities, there are diuers and sundrye degrees, whereof some seeme to be opposite, and cleane contrary to other, and yet without them could not the Common-weale stand or endure. For all of them together preseruing euery one their seuerall estates, are the cause of the welfare and continuance of the Common-weale. The like is to be thought of the Church of God, wherin there are diuers functions and offices. For there are Apostles, saith *Paule*, Prophets, Euangelists,

gelists, Pastors, Teachers, and others. The selfe same also is to be saide of this Universitie, where there be some ꝑ gouerne & beare rule in euery College, yea in euery Chamber: other some, ouer whom there do rule & gouern: ther are some that dw teache, and some that are taught: some that serue, and some that are serued. These seme to be contrarye one to an other and opposite: but yet in this opposition and contrarietie, there is a meruailous consent and agreement, whereof dependeth the state and dignitie of this Universitie. And this if I might stand further to prosecute, should be found true euery where, that By Concord small thinges doo encrease. For God, who is the author of peace and concord, will haue it thus, and hath appointed it so to be, to the end we might haue a certain representation of his diuine nature in euery thing, whereby we might the rather be allured vnto peace. But if it fall out otherwise, and that this most sacred agreement of thinges among themselues be interrupted and broken, then will followe forthwith a horrible confusion & desolation of all things. If the Heauen answer not the expectatiō of the Earth, if the Earth tilled by mans labour, should disapoint ꝯ husbandman of his hope, we must of necessitie perishe for hunger

danger. If any humor prevailing and superabounding in vs, should destroye and consume the rest: therby would diseases first, and then death immediatly follow. If in the Commonweale the power be oppressed of the richer, the weaker of the stronger: or if such as be in subiection, refuse to beare the yoake of gouernement: if in the Church, if in the Vniuersitie they that rule, rule not well: or, if others suffer not themselues to be ruled by reason, as in a housholde or familie, then will there followe forthwith of necessitie ruine and destruction. For no lesse true also is this, that By discorde great thinges are diminished and brought to nought. Which saying Christ himselfe confirmeth, when he saith: Euery kingdome deuided against it selfe, and euery house deuided, shalbe desolate. For as by Concord small thinges doo growe, so by Discord great things decay, and at length come to naught.

Sith then these thinges are thus, right deare and welbeloued brethren (for there is none of vs all that makes any question of the truethe of this matter) it is our partes and duties alwaies, and with all care and diligence, as much as in vs lyeth, to keepe and retain peace both among our selues, and with all men. This thing doth the mightye God require of vs,

vs, euen he that is the prince and gouernour of this worlde, whose Children we glorye to be called, looking for eternall life and glorye from him. This doth Christ require, whose members we are: this doth *David*, this doth *Paule* earnestlye craue at our handes: vnto peace and concord all things both aboue and beneath do inuite vs: this thing the good estate and prosperitie of the Common-weale: this the safetie of the Church: this the honor and dignitie of this Vniuersitie, which is as your deare mother, do require: this the Founders of your Colleges, who haue erected vnto you these so sumptuous and stately buildings, and enriched them with such ample reuenues, that there are scarse any in all Europe, to be compared with yours, do craue of you, if ye would heare their voices, beeing now dead, wherwith they exhorte you all togither, with one consent to peace and concord. For by this practise and exercise of peace and concorde amongst vs, shall the dignitie of this Vniuersitie alwaies exceedingly florish, to the glorious encrease of this kingdome, and Church of almighty God: which end they propounded to themselues, when they prouided these so commodious places for you. Go to therefore, my brethren, and like as in musicall instruments,

lyke as the strings of a Harp or Lute distincted one from an other by diuers sownes, accordyng as they are either greater or lesser, and are more or lesse streined or stretched, to make sundry notes and tunes: but yet so, as all do very well agree among themselues, and yelde a most sweet and plesant harmonie to the hearers: Euen so let all, as many as haue repaired hither for learninges sake, or that haue charge ouer other, either priuatly or publikely apply all possible diligence, that standing in awe of God our heauenly father, and of Christ his Sonne our Lord, they may so nourishe peace and concord, that from hence may issue forth a most sweet sauour and perfume, which to God especially, which to the Prince and Nobles of this Realm, which finally to all good men may be gracious and acceptable, and to vs all healthfull and holesome.

Sermon.

Sermon. II.

Psal: 15.

1 *A Song of Dauid.* O Lord, who shal dwell in thy Tabernacle? and who shall rest in thy holy Hill?

2 Euen he that walketh vprightlye, and worketh righteousnes, and speaketh the trueth in his hart.

3 He that slandreth not with his tung, nor doth euill to his neighbour, nor receiueth a false report against his neighbour.

4 In whose eyes a vile person is contemned, but he honoreth them that feare the Lord: he that sweareth to his own hinderance, and changeth not.

5 He that giueth not his money vnto Vsurie, nor taketh reward against the innocent, he that dooth these thinges shall neuer fall, or, shall neuer be moued.

HAuing changed courses with the worshipfull M. Doctor *Chaderton*, I haue taken vpon me the charge of this dates Sermon, wherin God so assisting, I am to expound the 15. Psalme, which you, my deer brethren, haue

heard me now to read. The author of this Psalme, as appéreth by the title, is *David*, a man in *Israell*, that is to say in ỳ Church, most famous and excellent, as he that was King of *Israell*, and a notable Prophet of God, and in many other respectes also, a tipe and figure of Christ himself. And therefore this Psalme is worthily commended vnto vs by the Author of it, to the end we might be the more hédfull to vnderstād the things, that shalbe propounded by so rare a man, and to transfer them to the vse of our life: especiallye sith he, bæing taught by the Holy-ghost, had and wrot these things for all our instruction. There is also an other speciall cause, where through we ought no lesse to be moued, to shewe our selues attentiue and teachable, namely for that *David* in this place, doth of purpose handle and vnfolde a question, which of all, that euer could be handled, is the weightiest and most profitable: and that is, by what waies or meanes mortall men, may after this miserable & transitory life, atteine to the happy and blessed life eternall.

We do all naturallye couet life, and that not of euery sort, but blessed: and blessed it cannot be, except it be eternall. For if so be a man should liue a life hære sequestred from all euils,

euils, and flowing with all manner of good thinges and delightes, and yet death continually hang ouer his head, whereby he might be depriued of all those thinges, how could he be blessed, being in a perpetuall feare of most weighty matters? And this so vehement a desire of eternall life, being graffed into men by God, declareth the immortalitie of our soules, and that there is another life, after this life, to come: for otherwise it should be setled in men in vain. And therfore in this point almost all haue alwaies agreed, as appeareth by the bookes of the Philosophers and Poets, which haue spoken and deuised many thinges, of the other life after this: but as touching the way, that leadeth vnto it, there haue alwaies been great and greeuous contentions among men, some affirming one way to the good, and some an other, and euery one with tooth and nayle maintaining their seuerall opinions. Vndoubtedly hence haue hatreds, debates, persecutions, warres, and so many horrible slaughters of men, both often beene broched in times past, and at this day are broached in many places, whilest ech man will enforce other, to imbrace his opinion touching this matter. If there be any therfore, of so great credit and authoritie among all the rest, that can decide this que-

tion, touching the way to eternall life, which all do so much coueit, so as he may put an end to murders, warres, troubles, persecutions, and lead men to the life, which they long for, without error: doubtlesse he may seeme to be the only odde man of the world well worthye to be heard of al with most diligent attention. But *Dauid* seemeth to be such a one, sith it is manifest, that he was so notable a prophet of God, and a man so deare and acceptable vnto God. If so be therefore he hath at any time, or in any place, vttred his minde & giuen sentence touching this controuersie, it ought to goe for payment, and no more doubt to be made of it, then of a heauenly Oracle. But surelye he in this psalme, medling with an other matter, taketh vpon him of purpose to handle this only question, and being taken in hand doth so plainly decipher and vnfolde the same, as that no man, vnlesse he will himself, if he marke him well, maie be to erre or be deceiued about it. Therefore let vs with eeare and resolute mindes heare him, expounding this matter vnto vs.

In the first verse of this Psalme, he propounded the Question: and being propounded he then after vnfoldeth in the verses following, and finallye concludeth it in the last verse.

verse. Thus then he putteth it forth, O Lord who shall dwell in thy Tabernacle? and thus by and by with a greater vehemencie, he repeateth to the greater attention, though in wordes somewhat altered, saying, Who shall rest in thy holy Hill? And this thus propounded he layeth out afterward by many effects, in this sorte: Euen he, saith he, that walketh vprightly, and woorketh righteousnes and speaketh the trueth from his hart: he that slaundereth not with his tung, nor dooth euill to his neighbour, nor receiueth a false reporte against his neighbour: he that setteth not by a vile person, but honoreth them that feare the Lord: he that sweareth, and carefully performeth his othe: he that neither giueth his money to Vsury, nor peruerteth iudgement by taking reward. Thus the question being decided he concludeth. He that dooth these things, saith he, shall neuer be cast out of the house of God. Now the it is manifest, which we saide, that *David* in this place vndertaketh of purpose to handle, and vnfold this Question. Wherfore it remaineth, that we harken vnto him with all diligence, to the end, we may perceiue what he saith, and what his meaning is: for which cause, we will now prosecute euery thing somewhat more at large.

The Question he propoundeth first of all with a certaine exclamation, to the intent, he might bewray ỹ greater affection of his minde and stirre vs vp the more to attention: but he propoũdeth it (which might sæm very strang) not to men, as he ought to haue doone, but to God. O Lord, saith he, who shall dwell in thy Tabernacle? because men perdie in this case are blind, and God is onlye the fit iudge. And therfore that this so weighty a question might with the greater authoritie, be determined, *David* would dispute it in the presence of God himselfe, and before his iudgement seat, that we might be giuen to vnderstand, that the thing which is hære vttered, is the certaine, vndoubted Oracle of God. For this cause therefore, letting men goe, who are to to much blind-folded, especiallye in this matter he calleth God him self to witnes, or rather to be the iudge of this controuersy, as if he should say: O God, I now appeale vnto thee, that thou being my witnes and iudge, I may teach men, which is the certaine and vndoubted way to eternall life, touching the which all men vpon earth do so greatlye strive among themselues, all generally coueting to haue it, but ỹ greteſt number going astray from it. And we are to mark, that in both the members of

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this first verse, *Dauid* setteth before vs the heauenly and blessed life in the Tabernacle, and in mount Syon. For he doth not demaund, who shall one day enioy everlasting life in heauen: but who shall dwell in the Tabernacle, that *Moses* had erected among the *Israelits*: and abide in that holy Mountaine. But all is one in effect. For why: that Tabernacle, and that mount Syon was a figure of the heauenly Tabernacle, and of eternall life, as appeareth by infinit places of the holy Scriptures. And that this is so to be vnderstood, may appeer by that, that, if he had ment only of the outward Tabernacle and Mount, he would not haue asked, who should dwel in them: For they were appointed to the *Iewes*, and it was lawfull for all, aswell good as bad, to be conuersant in them. But *Dauid* putting a differēce betwæn the good and the euill, and respecting the end of the Tabernacle erected, & considering mount Syon after a spirituall meneer, demaundeth who shall rest and abide there. For he that by faith frequented that Tabernable and mountaine, was sure to be partaker of the life eternall and heauenly, whereof these were tipes and figures on earth. Therfore it is all one as if he had expressely demaunded, who should be partaker of eternall life.

Which Question afterward he expoundeth at large, that is to say, by eleuen sundrye effects drawen from him that earnestlye endeuereth after the same blessed life. Euerye of which are of vs to be weighed, but yet so, as, hauing regarde of the place and time, we may briefelye teach them, which otherwise if the time would suffer, were well worthye to be longer stode vpon.

In the first verse therfore, wherin he beginneth to vnfolde the question, he saith, that he shalbe partaker of the heauenlye life, that so long as he liueth, this short and transitory life here vpon earth, doth so behaue himselfe, that he becommeth sound and vpright, and imbraceth continually righteousnes & trueth. Which wordes are generall, and haue a verye large signification, insomuch that they may contein euen the whole perfection of the Lawe. That may be called sound or vpright, and is so indeed, which consisteth of al his partes & members, and hath no one iot of them wanting. So that man shalbe of a sound and incorrupt life, which euery where and at all times, whatsoeuer he saith or doth, so behaueth himself, that for Gods cause, whome he entirelye loueth and feareth, he neuer departeth from his dutie, that is from the dutie of a good man,

so

so that he is,

Integer vitæ, Scelerisq; purus.
In life vnstained, & with sinne vnacquainted.

And therfore God, who loueth this integritie, making a couenaunt with his seruaunt *Abraham*, requireth of him, that he be perfite before him. And that the word righteousnes is generall, it is well knowen to all, because righteousnes containeth in it selfe all vertues, and the whole nature of vpright dealing and of the law of God. Which also may be said of veritie and trueth. But yet in this place, these things seem rather to be refered to those duties, y we ought to exercise towards men, as appeareth by the whole sequele of that that followeth. *Dauid* therfore saith, that he, which aspireth to the heauenly life, ought to frame and lead his life sincerely, and to behaue himselfe without all fraud and guile towards others: and so to exercise iust dealing, that he hurt none, but profit all, rendring to euery man that which is his: to be no dissembling or craftye person, but to speak y truth in his hart, that is, his tongue to consent with a pure and sincere hart, and to do nothing subtelly or deceitfully. For in this sort must they behaue themselues, that march

toward

toward that heauenly and blessed life.

Now in the verses following, he passeth on to some more speciall pointes, least this, which he had said in general, were not sufficient and plaine inough, to teache vs, and to bring vs to the scope of his entended purpose. Therfore he addeth, that he shall dwel in the house of God, that hurteth not the good name or fame of his neighbour, nor that doth, or suffreth to be don any euill or reproche vnto him. For here of things diuers and disagréeing, things also disagréeable are to be vnderstood. As therfore in the verse next before he declared, with what vertues he should be adorned, that would dwel with God: so now he telleth vs, from what vices he must be frée, and decked with vertues, cõtrary to these vices: as that he must not only not hurt any man with his tongue, but must carefully tender & further euery mans credit: he must do euill to none, but good to all: slander no man, nor ayde him that doth it, but rather resist him.

The first thing therfore that is spoken off, is touching Detraction or slaunder, which is not lightly to be passed ouer, because we do so easilye faile in this pointe. For the good name of a man, as saith *Salomon*, is a precious thing to euery one, and to be preferred before much

treasure,

treasure, insomuch that it is no lesse grieuous, to hurt a man with the tongue, then with a sword: nay oftetimes the stroke of a tongue, is grieuouser then the wound of a speare, as it is in the French prouerb. And therfore the tongue must be brideled, that we hurt not in any wise the good name of our neighbour: but preserue it vnto him safe and sound, as muche as in vs shall lye.

That which he addeth, touching euill or iniurye, not to be done to our neighbour, is like vnto that which we haue seen already, concerning ỹ working or exercising of righteousnes. He would haue vs therfore so to exercise all vpright dealing, that we might be farre frō doing any damage or wrong to our neighbours. And by the name of neighbour, is meant euery man and woman, as it is plaine and euidēt. For we are all created of God, and placed in this world, that we might liue vprightly and sincerely togither. And therfore he breaketh the law of humane societie (For we are all tyed and bound by this law of nature) that doth hurt or iniurye to an other.

The third member of this verse is, nor that reprocheth an other, or, that mainteineth not a false reporte giuen one against an other: which latter particle seemeth to be the better, sith he had

had spoken before expressely, touching the good name of an other, not to be hurt or wronged with our tongue. To the which faulte this is next in degree, wher-with we are too too much encombred, and which we scarse acknowledge to be a faulte, when we further and maintain the slaunders, deuised and given out by an other, against a man, either by hearing them, or by telling them forth to other, as we heard them. For why? it seemeth for the most parte to be enough for vs, if we can saye, that we feigne not this or that, nor make it of our owne heads, but onelye tell it forth, as we heard it of others, without adding any thing of our owne braine. But as ofte as we do this, we faile in our ductie doing, in not prouiding for our neighbours credit, as were requisite for the things, which being vttred by others ought to be passed ouer in silence and to lye dead, we gather vp, and by telling them forth disperse them abroad, which whether it be a sinne, or no, when as we ought by all meanes possible to wishe and do wel vnto our neighbour, all men do see. And therefore thou that trauailest toward eternal life, must not only not deuise false reportes, and slaunders against other men, but also not so much as haue them in thy mouth being deuised by

others,

others, neither by any meanes assist or maintaine them in slumbering: but by all honest and lawful meanes, prouide for the credit and estimation of thy neighbour, so much as in thee lyeth.

The two effects that followe, to contemne the wicked, and to honour the godlye, are opposite the one to the other. But the former may seeme not to be sufficiently beseeming to a godlye man. For why should he contemne or despise others, that is commaunded by all meanes to care for the credit of others, as we heard euen now? May a godly man, letting others goe, ought to search into himselfe, and to accuse himselfe, but not to iudge of others. But this saying of the Prophet, is to be vnderstood, rather of the faultes then of the person. As euery man therfor is to be loued, so are the faultes of euery man to be hated of the godly. For so is God himselfe, whome we desire to be like vnto, that we might dwell with him, affected & disposed. For why? he hateth no man, naye he hateth nothing at all in this whole vniuersall world, but only sinne. For he is the author and preseruer of all thinges, that be: and therfore doth god, and wilbeth well to al: onely of sinne he is not the author, but the free and vnconstreigned will of man and Satan.

Notwith-

Notwithstanding God doth so greatly hate sinne, that by reason therof he doth somtimes neglect and forsake men, yea and haue them in contẽpt. So then a godly man hateth no man, nor contemneth any: but yet notwithstanding he disliketh sinne in sinfull men, and that he sticketh not to let them perceiue, either by reproouing them, or by shunning their company, or by doing of some other thing, wherby they may know that they are misliked of good men for their enormities, and for themselues to be contemned of others, for their wicked and vngodly life. A good man therefore must not flatter the vngodly in their vngracious attempts, but must frælye declare, that he disalloweth their course and conuersation.

Againe on the other side, he must honour them that feare God, of what state or condition soeuer they be, which is no common vertue. For oftetimes it falleth out, that such as will liue Christianly are despised and laughed to scorne of others. If therfore there be any that iudge them woorthy of their frændship, or fauour, or of any honour, they are very fewe: or, if there be any that account them for good men, yet dare they not commonly shew them any good countenance, least they should fal into the displeasure of others. But, he that is

earnestly

earnestly affected with the feare of God, saith *David*, and desireth to dwell with him in his Tabernacle, will honor, yea and honour godly men, though they be poore & abiect, and though they be despised of others, setting before his eyes the will of God rather then the vaine glorye of men. For so is God himselfe affected towardes the godly, whom the worlde despiseth, and which are many times destitute of things necessarye, whereas others haue plenty: and Christ himselfe, who is the image of his Father, shewing that he hath no lesse care of the, then of himselfe, saith of them, That which ye haue doon to these, yee haue doon to me: making accompt of it as of his owne, whatsoeuer is donne for the godlies sake, that are hee inioyned and oppressed.

Next he addeth, That he will also keepe: touch, or performe that which he hath sworne. But this hath some difficulty: for some translate the wordes of *David* thus: he that hath sworne to doo hurt, and changeth not, and they expound it, he that hath sworne to doo anything, whereby he is like to sustaine losse or damage, and yet changeth not his purpose. But this exposition serueth not for those wordes, for to sweare to doo hurt, is not to promise anything, that shalbe hurtfull to him that swea-

reth. Rather, to sweare to doo hurt, and not to change, were, to promise to doo some euill, and to doo it: which agreeth not to this place. The translation of the 70. Interpreters, hath a most fit sense, He that sweareth to his neighbour, that is, to an other, and changeth not, but performeth his promise. But the vocall pointes seeme to be against it. For רע by Patach which the Prophet vseth heere signifieth, Euill: but רע by Tseri, and Patach, a neighbour. But, if it be true, which learned men, and most skilfull in the Hebrue tung, affirme, and confirme by reasons, that those vocall pointes or vowells, were added to the Bible fower hundred yeares after Christ: at the time, wherin those 70. translated the Bible, in this place were only these fower consonats רעהו And therfore they well translated it, to his Neighbour. Wherfore I see no let, but that we may stand to their iudgement. Further, albeit we admit the saide pointes, yet may those two, Tseri, and Patach, be conuerted into Patach so as רע may stand for רע which in מרמה oftetimes happeneth, in stead wherof, we read most commonly מרמה, as in *Exod.* the last chap. vers. 10. where both are read togither: and the like is to be seen in the same Chapter, and els where oftentimes. Yet if

if any mislike of this, he may doo it by all the
The word ירע may be turned, to hurt or
euill, and then the sence will be this, he that
sweareth vnto euill, that is, to his owne hurt
or hinderace, and changeth not. Which wordes
will haue all one sence in manner with these
two. For whatsoeuer it be, here is commended
vnto vs faithfulnes and constancye in cou-
nants and dealings, from the which we must
not start though it be to our owne hurt and
damage.

The last verse, containeth yet two things,
whereof the first is, that he giueth not his mo-
ney to Vsure: touching which poinct, many
thinges were to be spoken, if the time would
suffer: but we must be content with a fewe.
This then is the meaning of the Prophet, that
albeit in the Common weals by reason of the
sundry affaires and dealinges of men among
themselues, and the vse of money so manifold,
and necessary for the traffiks of men, and that
almost in euery contract and bargaine: albeit,
I say, for these and such other like causes, it
is plaine and euident, that all gaine, which is
gotten by money, is not to be condemned: yet
a godly man must take diligent heed, sith there
is also so great and many abuses of money,
least he abuse his moneye, to the hurt of his

neighbour: as it is an vsuall practise amongst rich men and some of the greater sort, who by lending, or by giuing out their money to vsu-rye, are wont to snare and oppresse the poor and needie sorte: as they commonly are wont to do, who sitting idle at home, make marchan-dise only of their money, by giuing it out in this sort to such needy persons, altogither for gaines sake, without hauing any regarde of his commoditie, to whome they giue it, but onelye of their owne gaine. For by this craft they easily get many into their snares, whom they do not onlye bite, which is ment by the noune נשך nashac, which *David* vseth, but al-so deuoure and spoyle. But the true worship-pers of God are far from this wickednes, see-ing they imbrace others with true brotherlye loue, neither will they do that to any, which they would not haue done to themselues. Which rule, in humane affaires and contractes, is di-ligentlye of vs euermore to be obserued, if wee will liue vprightly as becommeth vs.

Now there is one only remaining, nor ta-keth reward, saith he, against the innocent: that is to say, he is not moued either for fauour, or flattery, or any other cause, to peruert iudge-ment: which I take not to be restreyned only vnto Magistrates and Iudges, seing he de-

scribeth

scribeth here the life of a godlye man in gene-
rall. For euen all priuate men also, do some-
times either by request speak their minde, tou-
ching many controuersies, risen among their
equals: or els not requested, do giue sentence
of this or that controuersie betweene others:
and many a one oftetimes through meere en-
uie, hatred, or fauour, do hurt this or that par-
ty, and peruerte Iudgement. Christian men
therfor, whither they be Magistrates, or pri-
uat persons, ought neuer at any time to be
woune, either for hatred, or for fauour, or re-
wardes, to deface the trueth in iudgement,
that so iudgement might be peruerted, but
they muste euermore gute all diligence, that
the trueth may preuaile, and that iudgement
be giuen for the innocent partie.

And therfore are the thinges, wherin *Dauid*
saith the godly do exercise themselues al their
life long, and this one thing they set before
their eyes, euen that they may serue and ho-
nour their God, of whom they look for eternall
life, in louing and helping their neighbours,
as he commaundeth. Therefore these thinges
being set downe, he concludeth the question,
which he in the beginning had propounded:
He that dooth these things, saith he, shall neuer
be moued, that is, he shall remaine for euer

in the house of God, and neuer be cast from thence, as *Ismael*, that mocked *Isaac*, was cast out of *Abrahams* house with his Mother, wherin yet *Isaac* abode, and obtained the inheritance. Thus therfore the godly, which will frame their liues after this rule, shal dwel and continue in the familie of God, and so obteyne the heauenly inheritance. For why? almighty God loueth such kinde of persons, as desire to be like vnto him, and acknowledgeth them for his owne, and blesseth them, rewarding them with eternall and euerlasting life: the which if we suppose that there be any, as we professe in the Crede, that we beleeue eternall life, if we earnestly endeuer to come to it, then must we so behaue our selues here, as we may be partakers of it. Yea we must euen here begin that heauenly life, and vpon this earth, euen now imitate and followe our Father, which is in heauen, and as Christ himselfe admonisheth, be perfit, euen as he is perfit, doing good to all, as he doth, which so mercifully graunteth the vse of his sunne, and raine to al, yea euen to his enemies. For, he that doth these things saith *Dauid*, shal neuer be cast out of the house of God, but shall dwell with him for euer.

Here perhaps some man may marueil, why he shall tie *Dauid* in so fewe wordes, thus to peter-

determine this Question, touching the waye to eternall life, for the which there are at this day so many and great controuersies among men. But, if he would heedefullye weigh and consider, that the whole worship and seruice of God, consisteth in the loue of God and of our neighbour, as it is prescribed in the Lawe, he should cease to marueil. And therefore this question might yet in fewer words haue been discussed: but for our sake *David* would stand the longer: whereas Christ, entreating of the selfesame matter, requireth only the mariage garment. For when he came to visit the guestes that were bidden to the wedding, which were now busie in taking their meat, he onlye cast him out from the banquet, that wanted his wedding garment. And that is nothing els vndoubtedly, then the sincere knowledge of many hard and difficulte matters, as it is commonlye thought to be, to the which Countrymen, women, and poore people, that get their liuing by continuall labour, cannot attein vnto, which yet, as Christ and *Paul* do witnesse, are more apt and neere to eternall life, then the learned for the most part, or mightye & great men. For why? their powertie and continuall trauaile of their body to get their liuing, and the ignorance of many thinges, which are

taught in the Vniuersities and Scholes, is no let, but that they maye loue God and their neighboure fauorelye, and liue without fraud or guile with others, in the sight of God.

But yet thou wilt saye, there are many things omitted heer of *Dauid*. For there is no mention heere of Faith, which only maketh vs righteous, and acceptable before God, there is no mention of the Sacrifices, nor of the most sacred Ceremonies, which in the time of *Dauid* were commaunded, and in vse: nay there formerly to be no mention made heer of the first Table, wherin the worship of God is contained: and not so much as all the precepts of the second Table of the Lawe heue heere beene set downe. For, neither of the honour and reuerence towardes Parentes, and Magistrates, nor of adultrie, and some other things, haue any thing been expressely touched. And therefore it may same that *Dauids* discourse is maymed and imperfect, and that this Psalme is not sufficient to determine the said Question, touching the controuersie of Religion, and way to eternall life. These thinges then, afore wee make an end, are briefelye at least to be declared, least any man should think that *Dauid* hath not performed his promise, and therefore not made or conuenient to rest

vpon

upon his wordes. First therefore it is not to be thought, that so rare a Prophet of God, was so fond and swilly, as not to see, what question he had put forth to be handled: or, not to consider of the things, which then now were debated. What then could he not, or would he not explane this matter unto us? Neither of both can be laide of him: but rather, in deede he hath wonderfully and divinely resolved the Question propounded. And therefore, that those thinges maye be understood, which were obiected, this is to be holden for trueth, that *Dauid* in this place, describeth the life of a Christian, and of one that loueth and feareth God: of a Christian, I say, that is not in his owne opinion, or by the iudgment of other men accounted such a one, but that is approued in the sight of God. For therefore it came, that *Dauid* in the beginning of the Psalm, directed his speech to God himself, that he might declare and shewe, that he speaketh of such as feare God in trueth, and not of hypocrites. If this be determined and concluded upon, the thinges that were obiected, shall easily be perceiued. And, that we may touche that thinge, which we said, that there are heer some thinges left out of the second Table of the Lawe, it is not absolutely true. For those thinges are in

the

the beginning generally set downe, in which the points, that are not specially named, are easily conteyned. For why: to such a one, as is sound and perfit, and that sincerely imbraceth righteousnes and trueth, there is nothing wanting to the observation of the second Table of the Law: no, nor yet of the first if so be we will referre these thinges also vnto that, as in many places we must do. But why, wilt thou say, was not euery thing specially and by name reckoned vp of him? because, say I, it was neither needfull, nor conuenient. (For so there would neuer haue bæn any end) but those thinges are touched, which being set downe, if thou be earnestly affected with the feare of God, and louest him sincerely, thou canst not be deceiued in the rest. For the spirit of God, which shalbe giuen thee, will so easily and safely direct thee, that thou shalt not goe astraye from the right path, that is, from the glory of God, and loue of thy neighbour. And therfore to a man thus affected and disposed, there was no need, that euery thing should be prescribed, because that diuine vnction doth teach and enstruct him in all things.

But for all this thou wilt say, that the first Table ought in no wise to be pretermitted, wherein faith and the worship of God is conteined,

tained, seing the other without this cannot be obserued. For the obseruation which seemeth to be of this, without that, is mere hipocrisie. For if there were any, which honored and reuerenced his Parentes and Magistrates, and committed neither man-slaughter, nor adultrie, nor theft, and that neither beare false witnes, nor coueted his neighbours wife, nor any thing that were his: yet except he loued God cheefely and aboue all things, he could not be accounted a true worshipper of God. Is then this foundation omitted? No verily it is not omitted, as we said before. For *Dauid* here describeth the life & maners of that person, that feareth & loueth God. He declareth therfore how such a one ought, and is wont to behaue himselfe with others, while he liueth here. That then is not determitted, but is set downe first as the foundation: and in that very pointe, doth faith consist, or rather that thing it selfe is the true and liuely faith, which standeth not in a naked and bare knowledge of God (for then were it dead) but the life and efficacy therof, is that same loue of God aboue al things, & of our neighbour as of our selues. For except Faith bare this in it, it is dead.

And this is that wonderfull Loue and Charitie, wherof *Paule* speaketh. *1 Corinth. 13.*

if ye will, that religious pietie towards God and men, which is ye mother of all good actions, and by the which Faith worketh, which other wise is dead, as saith *Iames*. But why was not this expressely mentioned? because it was not needfull. For why? all the *Iewes* professed, as we do at this day, that they knew & wor-shiped one God: but the most of them denyed it in their deedes, as it commonly commeth to passe. For it is an easie matter for a man, either by word of mouth, or by outward ceremonies, to professe him-selfe a worshipper of God: but to be in deede that which thou professest, that is to saye, to deny thy selfe, and to renounce this world, that thou mightest sincerely serue God & thy neighbours, is a thing more difficult and rare. Wherefore as all men and, as in times past the *Israelites*, so at this day euery where the Christians, are wont with full mouth to make their vaunt, that they are the true worshippers of God, there was a rule to be set downe, by the which all might be tryed, leaste any man should deceiue himselfe, and that the good might be knowne of the good and so linked together with a streighter bond. Now this could not be fetched from the former Table of the Law, which altogither consisteth chiefely in the hart and minde, and requireth

faith

faith in God and moſt high reuerence. Wel in
this caſe all will ſay, that they are ſo affected
vnto God albeit they cannot perſwade God, yet they
oftimes deceiue both themſelues and others.
That rule then ſtandeth in the ſecond Table
of Gods Law, wherin a man cannot ſo eaſily
feigne or counterfet. Thou ſaiſt, that God al-
mightie is thy God, as the firſt Commaunde-
ment of the firſt Table doth require, and thou
truſteſt in him: but I, for my parte, do doubt
of that matter, and cannot tell, whither thou
plaieſt the hypocrite, or no. And therfore ſhew
mee, as ſaith the *Iames*, that faith of thine by thy
woorkes, which are commaunded in the other
Table of the Lawe: proue that thou doſt in
this wiſe ſo greatly loue God, that thou canſt
willingly ſuffer and do all things for his ſake,
that thou reuenge not iniuries done vnto thee,
but wiſh well from thine hart, to all, yea euen
to thine enemies (for ſo did Chriſte) becauſe,
whileſt they vexe and trouble thee, they wotte
not what they do. If thou behaue thy ſelfe
thus, I will beleeue that ẏ art the man, whom
thou makeſt thy ſelfe to be: but if not, how
ſhall I beleeue it to be true, ſith all men will
not ſtick to ſay aſmuch, but yet deny it in their
deedes? Therfore by this rule our life is to be
examined, leaſt we deceiue either our ſelues,

or

or others. *David* then made no mention of the first Table, because all say they beleeue in God, and worship him: but he touches that, whereby it might appeare, how truely they make that profession. For if it were possible to finde fire that were colde, or yce that were hotte, then might also a man be, as many in these daies account themselues to be, a true worshiper of God, and yet not loue his neighbour as himselfe, wherin also notwithstanding consisteth the worship and seruice of God. But that that neuer be knit, for it is against nature. For all much therefore as men commonly vaunte of a vaine shadow of Faith, & deceiue themselues, whilest they brag, that they both know God, and beleeue in him, not considering aduisedly, what it is to beleeue in him, nor wherin it consisteth: therfore both *Dauid* in this place, as also Christ & *Paule* euery where, do vrge and require, that this should be shewed in the obseruation of the second Table, that is to say, in the sincere loue of our neighbour, wherin for no other cause is the whole accomplishment of the Lawe said to consist. For, except thou be affected with that feruēt loue of God, which may drawe thee to his obedience, thy Faith is colde, nay dead, as being destitute of her naturall heate. Yea I dare be bolde to say,

say, that this is not faith, but a vain perswasion touching God, or touching his son Christ, wher-by thou deceivest thy selfe. This true and lively faith therfore, which dwelleth inwardly in the soule, and cānot be seene of man, but of God only, who is the searcher of the heart, is here described by the effectes, as it is also in many other places. He that is endued with this Faith, shall do, saith *David*, the things that are here prescribed, and shall never be cast out of the house of God, because he belongeth vnto him: for he is endued with his Spirit. Like as therfore when the earth is set directly & diameter-wise, as they say, betwéen the Sunne and the Moon, no man living seeth it with his eyes, neither can see it, but God discerneth it apparantlye: yet we by the effect therof do easilye and most certainlye perceive it, by the Eclips of the Mone: for she is therefore darkened, because that by reason of the Earth put betwéen her and the Sunne, she cannot then borrow her light of the Sunne: so neither can any man, except God, see the faith of another body, but by the effectes. And as by smoke comming forth of a chimney, we gather that there is fire: and, as we certainelye perceive and knowe, that a man is endued with life and soule, whom we see to walke, to speak,

and

and to doo those thinges ỹ belong vnto a man, albeit we se not his soule neither indede can we se it (for it cõmeth not within compasse of our sight) euen so we Faith by her effects. And on the other side, as if a man should perswade vs, that there were fire, wher there is no heat, or that there were life in that carkasse, that in no wise moued, felte, or breathed, we would stedfastly deny it, and that truly: so, he that saith he hath faith without this diuine heate, that is to say, feruent loue of God and without this vitall spirit of faith, is deceiued, neither is any credit to be giuen vnto him: for this cause therfore it is, that the Holye ghost euery where in the holy Scriptures, bringeth men to this point, as *Dauid* doth in this place that they should not deceiue themselues and others: for indeed there cannot be a more certaine testimony of faith, which is not seene with the eye, and whereof all men doo boaste, then by the effects therof, and good workes of all which she is the Mother: and therefore to her, as the cause, is worthilye attributed the dignitie and glory of righteousnes, but yet so as it be such as we haue saide, to wit liuelye, and working through loue. For otherwise neither it, nor any thing that commeth from it, shall any waye obteine righteousnes: but

shall

shall onlye be mere hipocrisie, or els a vaine knowledge in the minde of some God. And therefore they are deceiued, that think themselues to be Christians, in what Church or congregation soeuer they be, except they walke in the waye, that is heere prescribed of *David*.

But what shall we saye of the Sacrifices, and Ceremonies, that in the time of *David* were in their full force and strength, why doth *David* make no mention of them? because the godly man knew well inough, that the worship of God consisted not in them, neither Faith, but the outward exercise of faith and Gods worship: therfore *Psal.* 15. he saith, That thele outward Sacrifices and burnt offrings doo not please God, to wit of themselues, but the Sacrifice acceptable to God, is a troubled spirit, and a broken or contrite hart. Notwithstanding thou wilt say, he that taketh vpon him to describe the waye of salvation vnto others, ought not to omit the Ceremonies ordeyned of God, wherin faith and religion doo exercise themselues. But religiousnes & faith is much better and more holilye exercised, in the morall duties or actions of the second Table, that is, in helping and releauing of our neighbours, then in any ceremonies, as witnesseth Christ

Math. 25. And this shall appeare most plainely in the latter day. For men occupied in Ceremonies do commonly mock God, and worke deceit, counterfetting themselues to be other then they be. Which if it were not so, they did very ill, that set forth vnto vs, the articles of our faith, where there is no mention made of Baptisme, no mention of the Lords Supper, nor of the exercising of any other Ceremony. But those holye men, whither they were the Apostles, or other that next succæded them, knew right well, that those things, were vsed aswell of the bad, as of the good, and therefore that the true and spirituall worship of God standeth not in them, whereby the good might be discerned from the euill: but in this rather, that thou by a true and liuely faith, apprehending the infinite mercy of God, offred vnto thee in Christ, maist so immitate and follow him, that thou maist become a newe man, and so feruently loue God, that for his sake, thou maist bring thy self to nothing, to the end thou maist serue him and thy neighbour, as he commaundeth. For in this pointe standeth, shall stand, and alwaies hath stood, true and sincere religion: which afterward notwithstanding in diuers and sundrye ceremonies brought in for our weaknes, is exercised and put in vre.

But

But if these things be thus, it is so far off, that this sentence touching the waye to eternall life, should be maymed and vnperfit, that contrarywise it is to be thought most perfit and absolute, which in so few wordes setteth downe those things, that being set down, and simplye (as euerye man may) vnderstand, all thinges must of necessitie be well and as they should be, insomuch that there is none, that doth these thinges, but he shall also be partaker of the blessed life to come, or els *Daniel* is a false Prophet, which no man in his right minde will saye. And if this be so indeede, why do men striue so much about this matter and one so cruelly rage against another deadly, because such is the curiositie of mans byrnine, and desire of knowledge, that omitting that, which was especially to be regarded, they all, for the most part, intangle themselues in many and most difficult questions, and will enforce others to be of like minde with them in euery thing: and such also is the blockishnes of many, that being giuen to a number of Ceremonies, they will driue and compell others to vse and frequent the same. And in the meane season that Wedding garment is neglected, which notwithstanding, if so be we will feaste with God, and his Angels, and with al the ho-

ly Saintes in heauen, is especiallye requisite. And therfore all men haue heere, wherin they may safely rest, if they will, and willing they ought to be, if they thinke meete to stand to *Dauids* testimony: they haue, wherby hatreds contencions, persecutions, fire and sword, both betweene Kings and armed Souldiers, and among learned men, may easilye be quenched. But if neither Kinges, by the authoritie of King *Dauid*, nor Learned men, by th'authorite of the Prophet *Dauid*, can be kept within compasse of their duties: yet haue all the godly in this Psalm, where, in this so great a discorde of religion, they may repose themselues, that so they may neuer, whatsoeuer encombrance they suffer of any, be discouraged in their mindes, but constantlye proceed and persetter in the way prescribed them heere, which is the Kingly and Prophetical way, certaine and assured to that most happy and heauenly life.

Go to therefore, my deere brethren, what complots soeuer bloody men deuise among themselues to destroy vs: whatsoeuer contentious persons and common brauglers dispute and reason among themselues, let vs holde this waye to life, described vnto vs by *Dauid* and Christ the Sonne of God, and let vs continue

in

in it, perſiſting in the ſteppes of Chriſt, that being at length made like vnto God, through Chriſt our Sauiour, we may with him enioy euerlaſting life. Which that he may graunt vs (for this is not in our power) we will againe moſt humbly beſeache him.

O eternall God, and our heauenly Father, &c.

Sermon. III.

Epiſtle of *Iames* chap. 2.

14 What auaileth it, my brethren, though a man ſaith he hath faith, and yet haue no woorks? can that faith ſaue him?

15 For if a brother or a ſiſter be naked, and deſtitute of dayly food:

16 And one of you ſay vnto them, departe in peace, warme your ſelues, and fill your bellies: notwithſtanding ye giue them not thoſe things, which are needful to the body, what helpeth it?

17 Euen ſo faith, if it haue no woorks, is dead in it ſelfe.

The place touching Faith is moſt large and profitable among Diuines, and be-

ry requisite of euery man to be knowen: for it seemeth that the true and natural knowledge and vse thereof alone may be sufficient to the atteinement of life. But the same hath beene, whither through the ignorance of lewis men, or wickednes, I cannot tell, but vnquestionedly through the craft and subtilty of Sathan, so enwrapped with many hard and difficult questions, that the same which was plaine and simple, is now become difficult and obscure. We hauing regarde of this place and time, and omitting the questions, which perhaps may be handled more fitlye in the Schooles, will alleadge onelye those thinges, that shall seeme most profitable, to the better information of life, and framing of our manners to the will of God.

Iames in the first of the fower verses, in which we haue read, propoundeth a question, the which immediatly repeating, he setteth forth by the aduantage: and beeing thus propounded and set forth, he in the three other verses, by an argument drawne from a Similitude, declareth and determineth it. The Question is this, What auaileth it, brethren, saith he, if a man saith he hath faith, and haue no woorkes? that is to say, Though a man saith that he beleeueth in God the Father almighty, or also in

Iesus

Jesus Christ his Sonne, and doth exercise this religion in rites and ceremonies, and yet hath no workes prescribed in the Lawe, that is, neither loueth God aboue all thinges, nor other men as himselfe: what good, saith he, shall such a faith doo, wherwith he that is endued, shall neither loue God as becommeth him, nor yet men? But, for somuch as there are many profitable vses of Faith, wherof also we receiue some in this life: th'apostle repeateth and enlargeth the Question. Can such a faith, saith he, saue a man? to the intent it might appeare, that he demaundeth not the question heer, touching euery vtilitie of faith: but of this expressely, Whither such a faith can saue a man. And heere is propounded and set forth the principall and most excellent fruite of Faith, to witte, the saluation of our soules: which except Faith do minister vnto vs, it is vnprofitable. For the other vses thereof, if this be taken awaye, shall be of no accompt: and therfore all, that worship God, do worship him in manner with this hope, that they may obtaine of him a blessed and euerlasting life. For, albeit the truest and rightest way of worshipping him is, that we maye loue and worship him, for his owne sake, because he is best, and not for any benefit or commoditie of

our owne: accordingly as we loue the things that are faire, because they are faire, although we reape no fruit at all by them: yet God applying himselfe to our capacitie, doth euerye where in the holye Scriptures, and in his diuine promises and threatninges, make mention of life and death euerlasting, to the end he might allure vs vnto him, and fraye vs from sinne and iniquitie.

Inasmuch therfore as all men, which serue and worship God, do from him looke for the most blessed life eternall, that is, such a life, as wherin, all euils being vtterly abandoned, there is store and plenty of all good things: and the only entrie thereunto, and way that leadeth to it, is the way of righteousnes, which is perfectly comprised and declared in the Law of God: and this righteousnes no man can attain vnto by his own strength (for by nature we are all sinners) it remaineth, that faith alone doth giue & bestowe the same vpon man, or els, that all men should vtterly and vniuersally perish. Wherupon also it plainlye appeareth, that it is only faith, that deliuereth wretched men from all euill, and bringeth them to the fruition of that high and soueraigne good, so greatly wished for of all. For why? faith alone giueth vnto man perfit righteousnes, and

therfore

therefore also eternall life. If so be then faith minister not this profit vnto vs, it is verely vnprofitable, sith men, as I saide, beleeue in God, to the end they might be saued by him. And therfore, if their faith cannot performe thus much vnto them, they beleeue in vaine. Th'apostle therfore by repeating the question propounded, doth profitably and to very good purpose demaund, whither that faith, that is without workes, be of such force, as that it may saue men. For if this be true, we ought to be contented with it: but if it be not, either we must seeke another way to life, or else we must perish. And therfore how profitable, yea how necessarye the true explication of this question is to be knowne, to all that are desirous of eternall life, there is no man, that seeth not.

Now this doth *Iames* himselfe declare vnto vs in the three short verses following. For the very interrogations, wherby he propoundeth the question, seeme to conteine a secret answer vnto it: and, to tell vs, what we ought to iudge of this question. For this the common course of questioning doth proue. For whye if I should saye to some lewde and desperate knaue, professing Christian Religion with vs, in the vse of the Sacraments, publike prayers,

ers, and sermons, in this manner, thinkest thou that this outward profession of Christian Religion will do thee any good, when as thou hast a filthy and vncleane harte: art thou of an opinion that it will saue thee: it is euen as much, as if I denied it, and said, Doubtlesse thou art not to loke, that this outward profession of thy mouth shall make thee become acceptable to God. So whē *Iames* saith, What profiteth it a man to say he hath faith, when he hath no workes, that is, liueth not by faith: can this Faith saue him that so beleeueth: it is all one, as if he flatly denyed it. And if we take it thus, then by the testimonye and authoritie of *Iames* himselfe, the question shal in this wise be determined, and we are to holde, that by faith, without workes, no man can attain vnto saluation. And we must vndoubtedly stand to the iudgements of *Iames*, as to that which proceedeth, not from man, but from God. For albeit he was a man, yet because he was the Apostle of Christ, and enspired with the Holy ghost, that spake this, which also is agreeable with the rest of the diuine Oracles, who, but an vncleane person, will call this matter into question? Notwithstanding, least he might seeme willing, to commune and enforce vs, by his sole authoritie, to beleeue it, he addeth a

reason

reason by way of comparison, whereby he so plainely and manifestlye proueth the thing to be so: that now he leadeth vs, not only by his authoritie, but also by force of reason, whereunto they willingly submit themselues that are partakers of reason, as it were by the hand to the vnderstanding of the question propounded. And his reason is this: If some poore wretched man were heere present, destitute of all thinges necessarye, naked and hungrye, to whome some riche and wealthye person would say with all gentlenes: Goe thy waye hence, I pray thee, and take meate, and warme thy selfe: and yet giueth him nothing for to eate, or wherby to warme himselfe: though to outward appearance this speech of the rich man seem to be honest and kinde to the poore, yet what good doth it to the poor creature that is like to sterue for hunger and colde? May doubtlesse it is rather iniurious and reprochefull against him. Thou seest a man destitute of all thinges, naked and hunger starued, and thou saiste vnto him, Goe home, take thy meate, and warme thyselfe: and yet thou knowest him to want all thinges necessary, as neither hauing house, to goe to, nor meat, to eate, nor clothing, to put on, nor any thing to warme himselfe withall. Dost thou not mock and deride his pouertie?

dost

dost thou not alike, as if thou vpbraidest him with his poore estate and miserie? Euen after the same manner, saith *Iames*, standes the case, when a man professeth himselfe, to beleeue in God the Father almightye, and in Iesus Christ his Sonne. For the speeche is honest and good, and in shewe godlye. But, vnlesse such a man loue God with all his hart, and serue him as his Father, and for his sake, men also, created after his owne image and similitude, so as he may labour to profit all, and to hurt none: this mans externall and outward confession of mouth, shal neither be accepted nor accounted of of God: but rather be iniurious & contumelious against him. He may cry as loud and as long as he will, O God the father almightye, I beleeue in thee: and O Christ Iesu, the Sonne of the liuing God, I beleeue in thee: whē as yet he neither loueth God in good earnest, nor men for Gods cause: this beleefe, as I may so call it, shall profit him nothing at al, saith *Iames*. For this faith, that wanteth works, is dead, saith he. For hereupon hangeth the force of *Iames* his argument.

That which is dead, cannot giue life,
But faith without workes, is dead:

Wherfore, It cannot giue life, neither is it acceptable to God, but rather reprochefull vnto him: because

because it maketh a shew as though it gaue honour vnto God, and yet giueth none, but will haue him to be contented with the smoke of vaine talke and profession, when as he requireth the hart of man, and not wordes.

This is, if I be not deceiued, the true and proper exposition of this place: whereby it appeareth (as by many other also) that there is a double or two folde faith of men: the one, which wanteth and is without good workes: the other, which floweth and aboundeth with them. The former is said of *Iames* to be dead, because it is barren and vnprofitable, but this, for that it is effectuall and painefull, is commonly called quick or liuelye. The one consisteth either in a certaine knowledge of God and in the only skill and contemplation of his diuine misteries: or els in some certaine credulous and ignorant opinion, whereby a man supposeth himselfe to beleeue that which he vnderstandeth not: and the other resting it selfe (as ye would say) contented in a simple and sound knowledge of God in Christ, is wholy conuersant in action, and occupied in well doing. The difference, which is betweene both, all or the greatest number are for the most parte ignorant of, neither do they passe much whither they knew it or no, because for

both they couet to line to themselues, rather then vnto God. And yet this difference not beeing knowne nor regarded, it commeth to passe that very many, in stead of the cheefe and soueraigne good, which they desire, do fall into extreme miserie, and all because they thinke themselues to be endued with such a faith, as whereby they may be saued, and so flatter themselues in it, liuing in pleasure & delight, where in very deed it is only a vaine shadowe of true faith, and nothing els: in regarde whereof we are earnestly to endeuer at this time, that both we maye vnderstand this diuersitie, and also imbrace the true and liuelye faith, if so be we desire to be saued. But thou wilte saye, who would thinke that euer there were any, or there were some such in times past, yet that there should be any at this daye so foolishe and brutish, to beleeue, that he shalbe saued by such a faith. Yes verily, say I, there both were some, when the Apostle wrote these thinges (for otherwise why should he purposelye haue handled this argumēt throughout this whole Chapter, yea throughout the whole Epistle, wherein he so greatly vrgeth workes:) and also that there are many in our time, and perhaps also among vs not a few, the saying of Christ being as yet conuersant on earth, and speking

of

of his last comming to iudgement, may seeme to be a proof. When the Son of man shall come, I suppose ye that he shal finde faith on the earth? Wherby he declareth, that in the latter daies faith wilbe very rare, and hard to finde: but, if all that say, they beleeue in God, or in Christ, and professe it outwardlye in Religion, beleeued trulye and in deede, then were there no small number of beleeuers, but a very great companye. It appeareth then that to the outward profession of Faith something is required, that it may be true and iustifying. Notwithstanding that this may the more cleerelye appeare, we will endeuer to declare it more at large.

The *Iewes* and *Turkes* do say, that they beleeue in almighty God, maker of heauen and earth, gouernour and perfeuer of all thinges: Yea all Nations in a manner do beleeue and confesse as much. For a man shall finde fewe, that beleeue not in one God, through those impressions of knowledge, which God hath engrauen in mens mindes. And this faith is true, as touching the sense and meaning of their wordes. For God is in very deede almighty, maker and preserver of all thinges. Where faith then is in this respect, not false: no neither is their faith feigned or counterfet, for be-

cause

cause they beléeue euen so, as they speak, neither do their minde disagree from their talke.

Therefore their faith is not feigned, as though they spake one thing, and beleeued another: or as though their tung and hart agreed not togither. Haue their confession which they make of God, is our confession. For we confesse in the Apostles créed, that We beleeue in God the Father almightye, maker of heauen and earth. How falleth it out then, that if our Faith be true, theirs should be false and feigned? Shal not then this faith of theirs in God the Father saue them? No, saith *Iames*: For euen the Deuils also beleeue, and acknowledge that there is one God almightye, maker of heauen and earth: and yet for al that they are not iustified, neither are they apt to eternall life. No more thē also can our faith in God the Father saue vs.

But thou wilt say, we are to think otherwise touching faith in the Sonne of God, in whome they beléeue not. For, he that confesseth Christ, shalbe saued. But all Christians, in what place, or of what sort soeuer they be, whither they be *Romanistes*, or other (for I dare not deny the name of Christians to the *Romanistes*, sith the learneder writers do confesse the Church at Rome, to be the Church of God.

but

but yet a straying Church) all, I say, do with one mouth confesse, that they beleeue in Christ the Sonne of God, who for the sinnes of men having taken our nature vpon him, suffered, died, and rose againe from the dead, ascended into ỹ heauens, from whence also he shal come in the latter daye to iudge both the quick and dead. And this faith touching Christ is true: neither is it feigned in them: For they do euen so think of Christ, as they say they beleeue. Shall this faith therefore saue all that do thus beleeue, if it want woorkes? No, it shall not, saith *James*. Beleeuest thou that Christ took mans nature vpon him, and therein both wrought and suffred whatsoeuer was necessarye for mens saluation thou dost well, neither beleeuest thou amisse: but the Deuils know all these things, and they do no lesse stedfastly beleeue them, then thou.

What is then required more? Not, that thou shouldest knowe or beleeue any more of Christ, as the things, which he said or did, and yet were not committed to writing, the which as *Iohn* saith, were almost innumerable. Neither shall this stand or goe for payment: For why? if thou haddest euen al ỹ whole Bible by hart in Hebrue, Greek, and Latin, & in thy mother tung: May, which is much more and no-

table, if thou couldest tell the true sense and meaning of all thinges that are written, and beléeuedst them to be most true: yet shalt thou not thereby be saued. For the Deuils vnderstand & know the things that are written, and which haue béene done from the beginning of the worlde for the saluation of men, and they beléeue them all to be true: yea and they are in the knowledge and skill of those things vndoubtedlye aboue vs: and yet shall they not for al that be saued, as *Iames* saith héer. What is then further required? This perhaps, will some man say, that we beléeue that Christ did not onlye suffer, but that euerye one beléeue that he suffred also for him. But, what if we falsely perswade our selues of this, as we are wont to deuise & imagine many things of our selues: what if, I say, some lewd & wicked man an idolater, or manslear would perswade himself, that Christ died for him, as it is like that many in Europe do perswade thēselues: Wil Christ, for this vaine perswasions sake saue him? Many, saith Christ himselfe, in that daye shall cry out after this manner, Lord, Lord, open vnto vs: we haue prophesied, and cast out Deuils in thy name: but they shall receiue this answer from him, Departe from me all ye woorkers of iniquitie, for I know ye not. These men perswa-

perſwaded them-ſelues that Chriſt died for thē, and they loked to haue had life from him, but this did them no good. What is it then at the laſt, which is required? works, ſaith *Iames*, which if faith haue not, it is dead: and therefore cannot giue either righteouſnes, or life eternall.

Notwithſtanding, it ſéemeth that this faith in God, and in Chriſt his Sonne, compriſed in the Apoſtles Créede, is moſt perfit & abſolute, and that nothing els can further be required. So, ſay I, likewiſe doth a painted man ſéeme to conſiſt of all his parts and members, and yet is he nothing els, but a painted man, or the picture and ſhadowe of a man: which alſo (in effect) is to be ſaid of this faith of thine. Or, that we may tarry in the exāple of *Iames*, the carkaſſe of a man hath all the partes and members of a mans body: and yet for all that it is not a man, becauſe it lacketh a ſpirit, ſaith he in the laſt verſe of this Chapter. So that ſame faith, ſaith he, without woorkes, is dead, though he vnderſtood and beléeued the foreſaid Créede of Th'apoſtles, yea and the whole Bible beſides.

But thou wilt ſay, theſe thinges ſéeme to be cleane contrarye to the doctrine receiued amongſt vs, and to the writinges of *Paule*, No

verily. For why? they that iudge rightlye of iustification by faith, do not disagree from *Iames*; neither is *Paule* contrary to *Iames*. Yet *Paule* saith, that we are iustified by faith only, without the workes of the Law. *Paule* indeed hath not the word, Onlye: but yet when he saith, that we are iustified without the workes of the Law, I haue no doubt of it, but that it followeth by the true exposition of *Paule*, that a man is iustified by faith onlye. But I say, that it came neuer into *Pauls* mind, to affirm, that faith, which is without works, doth iustifie: (for so he should indeed haue been contrary to *Iames*) but he attributeth the power and praise of iustification, to a true and liuely faith which is neuer voide of good workes, and not to the works themselues: which is spoken by him not onely wittily, as euery thing els, but also truly and Christianly.

But *Abraham* thou wilt saye, by the testimony of *Moses* and *Paule*, in that only that he beleeued God, promising him a plentifull posteritie, was accounted righteous. *Abraham* beleeued God, and it was imputed to him for righteousnes. But, wilt thou knowe, O vaine man, saith *Iames* heere, that *Abraham* was not iustified by faith, without woorkes? Did he not offer vp his sonne *Isaac* on the altar? *Abrahams*

faith

faith then was not that fruitleſſe and barren faith, which conſiſteth in the knowledge or in the ignorant beleefe of ſome certaine points of Diuinitie: but that effectuall and worcking faith, which frameth a man to the obedience of God: for this appeereth plain by the life and deeds of *Abraham*.

But yet, ſome obiect, that the ſame cannot be ſaide of the Theefe, that was crucified with Chriſt. For when he had ſpent his whole life in euill doing, and had ſaid vnto Chriſt being now at the point of death, Remember me whē thou commeſt into thy kingdome: he heard forthwith, This daye ſhalt thou be with me in Paradiſe: and immediatly after he died. Yea but, ſay I, the faith of this Theefe was very liuely and effectuall. For the effectes of a liuely faith are theſe, an erneſt feare of God, which *Salomon* the wiſeſt of all other affirmeth, to be the beginning of wiſdome: ſecondlye the inuocation of Gods name, For whoſoeuer calleth vpon the name of the Lord, ſhalbe ſaued: the acknowledgment and confeſſion of ſinnes: loue and dutifulnes toward our neighbour. And all theſe things, in that little ſpace of time, did the liuely faith of that Theefe vtter and bring forth. For that he was affected with an erneſt feare of God, it appeereth by this, in that

reprouing the other Theefe, which reuiled Christ, he said, Fearest thou not God, that rayleſt vpon this man? We are indeede heere for our misdeedes, and are worthily punished: but this man hath doone nothing amisse. He called earnestly vpon God, Lord, saith he, remember me, when thou commest into thy kingdom. He acknowledged and confessed his sinnes, we are iustly punished, saith he, to his fellow: whereby also it appereth, that he suffered pacientlie, so cruell and shamefull a death: He discharged his duty also toward his neighbour: when being desirous to doo him good, he admonished him, that he should not raile vpon Christ, but consider earnestly of his own sinnes. And therfore his faith was not dead, but liuing and effectuall. It is no meruaile thē, though through it, he obteyned life: which by a dead faith, no man euer obteyned, neyther shall at any time obteine.

But, seeing this dead faith knoweth and acknowledgeth God to be almighty, maker of Heauen and earth, and Christ also his Sonne to be sent of God for our redemption: what is required more, or what is wanting vnto it? Euen the Life or Soule, as *Iames* declareth in the last verse of this Chap. Whereby it might be quickened to well doing. For as a dead carkasse

carkasse consisteth of all and singular his parts and members, and yet for all that neither moueth nor liueth, because it wanteth a Soule or Spirit, which might giue it power to moue and liue: euen so faith, though it vnderstand, whatsoeuer is necessary to be knowne of God, and of Christ our Sauiour: yet if it be destitute of a Soule or Spirit, it cannot giue life. But what is then this Life or Spirit of faith? It is euen that, as appeareth by *Iames*, without the which the saide knowledge of God in vs is dead: seeing that, beside the bare knowledge of God, there is nothing which may carry vs to loue God more then our selues, and all other thinges: coueting to be like his diuine nature, which we know to be best & most blessed: fleeing from sinne, because it is contrarye to the nature of God: desiring to do good vnto all men: that we might be perfect, like our heauenly Father, saith Christ himselfe, the maister of all pietie. And therefore it seemeth to be that same vertue, of which *Peter* speaketh 2. Epist. 1. And you, saith he, giue all diligence, that you may ioyne with your faith vertue: Or, that which of *Paule* 1. *Corinth.* 13. is called agape, commonly translated Loue, but in Latin it is rather pietie towards God, and towards men. For there *Paule* saith plainly,

that without this vertue our faith, whatsoeuer we beleeue, yea though we vnderstode all secrets and prophesies, shalbe vain and vnprofitable. And this vertue hath wonderfull effects. For albeit that former part of faith, which consisteth in the knowledge of God and in the contemplation of heauenlye misteries, hath alwaies bene highly accounted off, yet is it not to be compared with this, that is a vertue only of the minde, but this is a vertue also of the will: that of knowledge, but this of practise or experience. For so haue the ancient Philosophers distinguished Vertue. Faith then endued with this heauenly and diuine Vertue, produceth and bringeth foorth marueilous effectes in vs, euen to the reforming and changing of vs. For when it hath once fullye entred and possessed our will and minde both, then staying (as it were) vpon these two pillers, it maketh vs new men, or, as Scriptures speak. New creatures. For why? there groweth in vs so feruent a heate and loue, and so burning a desire of the knowen good, that we cannot now lye still or kepe at a stay any longer. Insomuch that, detesting our former wicked life, we desire and endeuer to liue a godly life: that we might be like him, whom we exceedingly loue. And therfore, we deny

deny our selues, as Christ willeth vs, the teacher and author of this life: so that, we seeme not now to liue any longer, but Christ in vs, as *Paule* saith, and we in him. For he doth then through faith verily dwell in our hartes: so as we are, indeed, and not in word only, the temples of the Holy-ghost dwelling in vs, and directing vs after his will, contrary to our owne will, so that now we will not our selues, but he willeth, speaketh, and worketh in vs. For so doth Christ himselfe, teach vs to praye and to craue, that not our will, but Gods will may be doone in vs, as it is in heauen. Thus being moued and affected, we do not now only know God the father to be almighty, maker of heauen and earth, but also hauing throughly seen his great goodnes, we loue him hartilye, and rest in him, as in our Father: so that, as infantes and children take no care for the things pertaining to this life, nor do not enquir what they shall eate, or wherewith they shalbe clothed, but cast all such care vpon their parents, whom they know and are sure they will prouide for them: and therefore do receiue with thankes giuing, the things prouided for them by their parents: euen so also ought we to be, if we haue a true and liuelye faith in God the Father almighty. Cast all thy care, saith *Da-*

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mid, vpon God, and he will bring to paſſe, that which ſhalbe for thy commoditie. Chriſt teacheth the ſelfeſame thing: What good, ſaith he, ſhall your cark and careful thought do you? For why? though yee take neuer ſo muche care for the matter, yet can ye not adde one cubit to your ſtature: no, nor make one of your haires either white or black. Why are ye then carefull for this life, and for your body? ſaying, what ſhall we eate? or, what ſhal we drink? or, wherwith ſhall we be clothed? For all theſe thinges are aboundantly miniſtred of God to them that are endued with a true faith. Firſte therefore, ſaith he, ſeeke the kingdome of God, and all theſe thinges ſhalbe giuen vnto you. Beholde, ſaith he, the Fowles of the aier: they ſowe not, neither doo they reape: and yet God doth moſt commodiouſly feede them. Conſider the lilies of the feelde, how preciouſly they are apparelled? but God hath a farre greater care of you, then of birdes, or then of lilies. To be ſhort, if God hath giuen you the body it ſelf, how ſhould he not giue therunto both life and clothing? For he hath giuen you the greater, and therfore alſo wil giue you the leſſer: as though he ſhould ſay, Only this I require, that ye put your truſt in me, that ye depend vpon me, that ye loue me with all your hart, and that ye thank

me for my benefites receiued, and worship me and then I for my part wil not faile in my dutie, I will easilye minister all thinges vnto you. They then that are endued with a true and liuely faith in God the Father, are thus affected. As for other worldlye men, they are inquisitiue about these matters, and are carefull, What shall we eate? what shall we drink? wherwith shall we be clothed? How shall we prouide for our selues and our children? and therfore giue themselues wholy to gather and heape vp riches, neither do they make any end or keepe any measure: howsoeuer they heare *Paule* say, that those, that wilbe rich, fall into temptation and snares, and into lustes, which do drowne men in perdition. For the loue of money, saith he, is the roote of all euill, and the cause, why a great number do wander from the true faith: and thrust through themselues with many sorrowes. If so be then the Gentiles doo these things, as Christ saith, that is to saye men that are estranged from the faith: whereby we maye gather, how few there be at this day, euen amongst vs, that do truely beleeue in God the Father, seeing they honour him not as their Father, resting as were meet and conuenient, in him. Therefore the saying of Christ seemeth to be most true, that Faith

will

wil be very rare in the world, when he ſhal come to iudge the quick and the dead.

But what ſhall wee ſaye of the faith in Chriſt, may the ſame be verified of that alſo? Yea euen the very ſame. Many there are indeed euery where at this daye, which will not ſtick to ſay, that they beléeue in Chriſt crucified for the ſinnes of men, and they are of that minde, but they are greatly deceiued. Which that it may be vnderſtood, let vs heare Chriſt himſelfe, ſpeaking of this matter in the end of the Goſpell after *Mark*: Go, ſaith he, preache the Goſpell to all creatures. He that beleeueth and is baptiſed, ſhalbe ſaued: he that beleueth not, ſhalbe condemned. And theſe ſignes ſhall follow them that beleeue, In my name they ſhal caſt out deuils, they ſhall lay their hands on the ſick, and they ſhall recouer: they ſhall ſpeake with new tunges, and if they drinke any deadlye thing it ſhall not hurt them. Now if I ſhould aſk you, whither you beléeued in Chriſt or no, the queſtion would ſéeme verye abſurd. For ther is no man that maketh any doubt of that matter. For why? there is none that will not ſay he beléeueth in Chriſt. But if I ſhall demaund of any, whither do the ſignes that are héere mencioned of Chriſt, followe thy faith? doſt thou heale the ſick? doſt thou ſpeake with

new

new tunges: what answer will he make heer? For the wordes of Christ are plaine. These signes, saith he, shall follow them that beleeue: neither doth Christ lye, neither will he be found false. If thou beleuest truely and indeed, these must followe thy faith: but if not, thou supposest thou beleeuest in Christ, and yet dost not beleeue. Heere then thou seest that vertue or power of faith, which is the life or spirit of faith, to be wanting in thee: and therefore thy faith is dead.

But miracles are ceassed, neither are they required any more. Thou saist wel, those or? pozall miracles are ceassed, either, for mens vnbeleefe, or, for that they were appointed onlye to those first times of the Church. Notwithstanding thy faith must not want vertue, for if it do, it is dead. There are then euen at this time also other miracles, in the working wherof our faith must exercise her power, if it be true and liuely. There are many deuils still in vs, which are to be cast out, if we will haue Christ to dwell in vs: the deuils, I say, of co? uetousnes, ambition, enuie, euill speaking, re? uengement, and such other lustes of the flesh, which fight against the soule: from the which, if thou be once free, thou shalt afterward laye thy hands vpon other, and they shalbe whole,

that

that is, thou shalt teach them the true knowledge of God and of Christ, and they shall be freed from the errors & vanitie of this worlde. They shall speake also with newe tunges, that is to say, where before they were blasphemers and all their wordes vaine and vnprofitable, nay hurtfull and pestilēt, now as though they were endued with a new tung, they shal speak nothing, which shal not be referred to the glory of God, and the profit and saluation of men: and this is to speake with newe tunges. And thus if we be disposed and affected, although we shall drinke any deadly thing, yet shall we not be hurt by it. For why? neither shall the world, nor the flesh with the lustes therof, no nor Sathan himselfe rising vp against vs, be euer able to thrust vs downe from this good and happye estate, and all because, we shall cleaue fast vnto God by this true and liuelye faith, yea we shall be one with him through Christ.

Now may euerye one proue himselfe, and weigh and consider with himselfe, whither he hath a liuing faith, that is to say, whither he casteth these deuils first out of himself, and secondly out of others. For except we do this, we deceiue our selues, and haue not that faith indeed, which might ioyne and couple vs with

Christ

Christ. For why? this power or vertue is of the nature and substance of true faith. for with out this it is dead. So that, like as, if the soule or spirit should return again into a dead body, that were going to the graue, the same would immediatly waxe hot, stirre, moue, and do all other humane actions, and men would meruaile at so great a miracle: euen so likewise, if that dead faith, whereby a man professeth himselfe to knowe God and Christ, haue this new vertue adioyned to it, the man shall begin forthwith to flame with a diuine loue, and that so feruently, that he shall frame himselfe wholy to the obedience of God, and shall chose rather that his will may be don in him, and by him, then his owne: he shall trust in him, and stay wholy vpon him: and if it be so, that he must suffer euen extreame tormentes paines for his glories sake, that is, either losse of goods, or honour, or credit, yea or life it self, he shal willingly and gladly do it. And as touching his neighbours (by the name of neighbour all men are vnderstood) he shal loue them no lesse then himselfe, and that not with a humane affection only, but with a heauenlye, for Gods cause, whome he knoweth to require it at his handes. And therefore thou shalt neuer couet to hurt anye, but to profit all: thou shalt

be readye to take wrong, rather then to do wrong: to be beguiled, then to beguile: because that other men are also the sonnes of God, that is to say, of thy heavenlye Father. For albeit there be some reprobates, and to too many: yet canst not thou discearne them from Gods elect, nether is it thy part so to do: but, seeing al do beare the image of God, thou oughtest to loue al, but especially ỹ godly with a sincere affection: all, I say, yea euen those of whõ thou hast bẽn hurt or iniuried any kinde of way, and shalt pray also for them that curse thee: for they are blinde, & wot not what they do. It is thy part & duty therfore, to pray, that they may haue a newe hart and the eyes of their minde purged by faith: yea to further thẽ also with all manner of dutifulnes, gentlenes and deserts, and to allure them, if it be possible, to repentance.

This is that same true and liuelye faith, which differeth much from that idle and vnprofitable faith: whereupon it followeth, that this, seeing it is dead, is the cause also of most lamentable death and mourning vnto men: and that liuely faith iustifieth and saueth man because it is not dead, but endued with exceeding great force: not such onely as wherby it remoueth mountaines, or worketh some miracles,

racles, but whereby it loueth God sincerelye, and his neighbour also for his sake. Wherof *Paule*, to conclude, speaketh thus, *1. Corinth. 13* Though thou couldest speak, saith he, not only the Latin, Greek, and Hebrue tung, but with all the tunges of men, yea and of Angells also: though thou haddest the gift of prophesie, and knewest all secrets & al knowledg: yea, if thou haddest so great faith, that thou couldest remoue mountaines from one place to an other and yet haddest not loue, **that is to saye, Conscience and Dutie both towardes God and men,** thy faith were nothing, but as a sounding brasse, and a tinkling Cymball.

By these things I suppose it appéreth sufficientlye, what the true faith is, and how far forth it differeth from the dead. It remaineth therefore onlye, that we labour and endeuer, that not béeing contented nor deceiued with this, we may imbrace and holde fast that, and vse and exercise it as long as we liue: that when Christ in the latter daye shall giue sentence of all men, and of their faith and workes, we may heare him, saying. Come yee blessed into the Kingdome, which was prepared for you of my Father, from the beginning of the world. For I was a stranger, and ye tooke me in: Naked, and ye clothed me: Hungry and thirsty,

and ye gaue me meat and drink. For in asmuch as ye haue doone it to the poore, and to such as wanted those thinges for my sake, ye haue doon it vnto me.

But, because we are not able to do these thinges, as we are men, we must heere againe entreat and beseeche God, that he would both giue vs that faith, and strength also to obey him. We therfore O almighty God and heauenly Father, do most humbly beseech thee, &c.

Sermon. IIII.

Psal. 23.

1 God is my Shepheard I shall neuer want any thing.

2 He maketh me to rest in greene pastures, and leadeth me to the still running waters.

3 He restoreth my life or soule, and leadeth me in the path of righteousnes for his names sake.

4 Yea though I should walk through the valley of the shadow of death, I will feare no euil: for thou art with me: thy rodde and thy shepheards staffe comfort me.

5 Thou

5 Thou shalt prepare (that is, thou doost prepare, the Future tence for the present) a table before me in the sight of mine aduersaries: thou doost annoint my head with oyle, and my cup runneth ouer.

6 Thy louing kindenes shall follow me al the daies of my life, and I shall dwell in the house of the Lord for euer.

THat this Psalme is *Dauid's*, it appéreth by the title of it. It is therefore commended vnto vs, from *Dauid*, as from the author thereof, who was a man endued with great faith and zeale towards God: but yet especially from the matter and argument which it handleth. For héere is celebrated by *Dauid*, the singular prouidence of God toward his, which he had both already tried, and euen then also, when he wrote this, had good experience off. He declareth therefore that God hath such a continuall care and consideration of his, that is to say, of faithfull and deuoute men, that he will neuer forsake them, nor leaue them destitute of any thing. For firste of all, he will minister vnto them abundantlye whatsoeuer is necessary to this present life. Secondly he will put from them euills and discommodities. Thirdly he will followe them with this so sin-

gular louing kindenes of his, not for a daye or a yeere, but for euer. Finallye, which is the ſumme of all, he will haue a regarde not onlye of their bodies, but alſo and eſpecially of their ſoules: neither wil he imbrace them with this his fauour being ſeperated from him, but he will take them into his owne familie, where they ſhall worſhip him purely and ſincerelye, ſo long as they liue heere: and afterward departing from hence he will reward them with a moſt bleſſed and happy life togither with himſelfe in heauen. This is that ſame care and ſingular prouidence of God touching good and godlye men, the which *Dauid* hauing proued by experience ſingeth and celebrateth in this Pſalme, firſt by a certaine Allegory and ſimilitude taken from the Shepheard of the Sheep in the firſt 4. verſes, and then alſo ſimply and without a figure in the two laſt. And whatſoeuer he vttreth heere touching ỹ louing kindenes and fauour of God towards him, ſtandeth vpon one groundworke or foundation, which is in the beginning of the Pſalme, where he ſaith: God is my ſhepheard, I ſhall want nothing: which verily is a moſt certain and ſure reaſon: but yet ſuch a one as wilbe more manifeſt, if to this Enthimeme, the propoſition which is wanting be added, in this wiſe:

He

He, whose shepheard God is, can neuer lacke any thing.

But God, saith *Dauid*, is my shepheard.

Therfore, shall I neuer want any thing.

The proposition of this argument is so well knowen and certaine to all, that there was no need to set it downe. For who is he (if he acknowledge and beleeue that there is a God) that knoweth not that is the only fountain of all goodnes, and almighty, and therfore can by no meanes be letted, but that he will make the whom he loueth from his hart, to become most happy and blessed? And therefore this being omitted, wherof *Dauid* was most certainly perswaded, *Dauid* assumeth, But God is my shepheard: and concludeth, that he shall neuer want any thing. But because this assumption might be doubted off: to witte, whither God had taken *Dauid* into his flock, that is to say, into his protection and tuition, that he might become his Shepheard, that doth *Dauid* confirme by the effects of a good and diligent shepheard. For he continuing the similitude borowed from the Shepheard of the sheepe, rehearseth fiue things, wherby he proueth it. What is therfore the dutie of a good Shepheard? This was very well knowen to *Dauid*, though he were a King, for he himselfe had sometimes

bene a Képer of Shéepe; he might then easily describe the office of a good Shepheard: and this is first required of a good Shepheard, that he prouide his shéepe of sweete and plesant pastures for meat, and of wholesome and commodious waters for drinke, and that renuing or restoring their life, he maye driue them to and fro both to the Pastures from the foldes, and to the foldes from ỹ pastures, not through dangerous places beset with Briers or Flint stones, but through plaine and smothe paths, least either they hurt their bodies with the briers, or their féete with the stones. Finallye that he may diligently defend thé from wilde beastes and from all hurt and danger. But *Dauid* sheweth that God had so bene affected towardes him, in the three verses next after the first: God, saith he, my thepheard, leadeth me his sheepe to the greene pastures: that is, to fruitfull or plesant pastures, and such as are commodious to fede shéepe, wherein I maye both conuenientlye rest, and also be defended from the heate of the Sunne and from other discommodities. Then he leadeth me to the plesant pastures, whers I may satisfie my self with holesome hearbes at my pleasure: and afterwards to auoid the ouer great heat of the Sunne and other hurtes and annoyances, he

causeth

causeth me to rest in the foldes or coates. Be-
condlye, the same my Shepheard leadeth me to
the waters, not violent and boisterous like a
streame, for such kinde of waters were not
thing fit either to asswage the thirste, or the
heat, but to the still and calme running waters,
with the which I may both satisfie my thirste,
gotten with feeding and with the heate of the
Sunne, and also cole and refreshe my selfe.
Thirdly, he restoreth, saith he, and reneweth my
life. Which may be referred to that that went
before: so when he leadeth me to such fruitfull
Pastures, and to such commodious running
waters, he recreateth and refresheth my life:
or to that also which followeth. He restoreth
my life, in leading me along through smothe
and plain pathes, or certes to them both, How
doth God restore the life of *David* his sheepe?
euen by leading him to the plesant Pastures,
and to the commodious waters to drinke, and
whilest he conuaieth him not through rough
places, but through faire and plaine waies.
And all this, saith he, he giueth vnto me for his
names sake, that is to say, freely, and without
anye duties or desertes of mine. For what
should a poore sheepe do, whereby she might
binde her shepheard, to haue so great a care
of her? and yet sith he treateth her of good men

and of God their shepheard, ỳ similitude doth somewhat hault. For ỳ shepheard kepeth his sheep, to make his gain of thẽ. For when he is disposed, he may either sell them, or otherwise conuert them to the vse of him self and of his Familie. But God seeketh no gaine by vs: no commodities: as he that needeth no manner of thing, but referreth all thinges to our benefit, nothing to his owne, which he respecteth not, seeing he is moste perfect, and replenished with all good things. Now then should a wretched man, or with what duties should a worm of the earth binde that most blessed Spirit vnto him: but God, seeing he is best of all, dooth not want till he be prouoked by vs, for that he is of his owne accord most ready and willing to do vs good. And therfore saith *Dauid*, God bestoeth al these benefits vpon me, for his names sake: that is for his owne sake, and for his great goodnes sake. In the fifth place he saith, Though I should walke in the middest of the shadowe of death, yet will I feare no euill: in the which his speeche seemeth to be changed. For if he had continued in that kinde of speech which he vsed before, describing his shepheard by his effectes, he would haue said, He deliuereth me out of danger: but if the thing it selfe be attentiuelye marked, he saith both thus much

much, and somewhat more, as we shall see anon. Further *David* might seeme heer in this place to commend, not the diligence of his shepheard, but his owne vertue and strength, I meane his constancye and couragiousnes of minde; Though I should walke in the middest of the shadowe of death, saith he, yet wil I feare no euill. Notwithstanding it is not so, but he referreth all this to the praise of his shepheard as maye appeere by the reason following, for thou art with me, of which we wil speak streit waies. *David* therfore in this place saith, that God hath so great a care of him, that he taketh and deliuereth him out of dangers, and that he will alwaies vse the selfesame fauour towards him hereafter. And therefore if any thing happen vnto him otherwise then wel, to wit, if he wandring like a lost sheepe shall fall into any great danger, and euen into the very shadowe of death it selfe, yet he saith he will fear nothing at al. And because that this was a strange assertion: for afore he had saide. He leadeth me to the pleasant Pastures, and to the quiet running waters, in this wise restoring my life, also he leadeth mee in the plaine pathes, all which thinges he had already proued by experience, but now he saith, that in what perills soeuer he be plunged, he shall continuallye be

deliuered

deliuered by God, of which some doubt might be made: this then he fortifieth with a newe reason, For thou, saith he, art with me, thy rod and thy shepheards crooke comfort me. That is to saye, thou by thy speciall good prouidence and loue towardes me, art alwaies present with me, and withall so gracious and mercifull, that therfore I nede not to feare any euill, in what dangers soeuer I am set: but he still persisteth in the similitude erewhile taken from the Shepheard, and he imagineth that God is armed for his defence, and as it were some shepheard ready prepared with his sheephooke, that is, his shepheards staffe to defend his sheepe, and therfore Though I should walk saith he, in the shadowe of death, or be in the very dennes of wilde beastes, yet will I not be afraid, because God being merciful is alwaies present with me, prepared with his sheephooke to saue & defend me. If the proposition which is heere also wanting, be added, it wil be more apparant in this wise.

He, for whose defence God as a shepheard is prepared as it were with his Shepheards staffe hath to feare nothing, in what perills soeuer he be placed.

But God, saith *Dauid*, is as a shepheard prepared with his staffe to defend me.

Therfore,

Therfore, though I should walk in the middest of the shadow of death I will not be afraid.

This reason is plaine and manifest, whereby also appeareth that, which we saide before, to wit, that *David* doth not commend here his own vertues, but the excellent providence of God both towardes him and his: and it is to be noted here: that he doth not say, That he shall not taste of any euill or distresse hereafter: for he knewe well inough, as he was a wise man, the fickleness & mutabilitye of mens estate: but this he saith, that he shal haue God alwaies mercifull and fauourable vnto him in dangers, and therfore auoucheth that he is not to feare any thing: and besides he pronounceth that it will neuer come to passe, that by reason of the perils wherin he might be plunged, though the horror and feare of death itselfe were present before his eyes, yet that he shall nede to faints or be discouraged, seeing he hath in a readines such a Shepheard and defender.

And these are the thinges which he propoundeth and layeth out in that continued Metaphor borowed from the Shepheard of the Sheepe: which selfesame afterward he repeateth without a figure: adding also some thinges ouer and besides: and he repeateth the

when

when he saith, Thou shalt prepare, that is, thou doost prepare, the time to come for the time present, which is vsuall among the *Hebrues*: thou preparest therefore my table before mine aduersaries or persecutors: thou annointest my head with oyle, and my cup runneth ouer. For this is it which he had said before, thou leadest me to the pleasant pastures and to the still running waters, and that through plaine & smothe waies, so restoring my life. Notwithstanding in the first, there is further to be noted the circumstance, which he added: before mine aduersaries. For they are wont, that are godlye in trueth, to haue many enemies, which are desirous of their ouerthrowe, and to haue thē spoyled of all their goods, and that do they diligently seeke, and alwaies deuise one thing or other against them: but God in despight of thē protecteth his, and is wont bountifully to nourish and bring them vp, euen in ỹ sight of their enemies, wherin the singular grace and goodnes of God toward his is to be seene. This is it therefore that *Dauid* saith happened vnto him.

Now that which he addeth touching Oyle, or precious Ointment, he speaketh according to the fashion of the Cuntrey. For there was a custome, that if their Feastes or Banquets were

were any thing costly, the Guestes were perfumed or annointed with Oyle and precious Ointment: as heere amongst vs both before and after such banquets the handes commonly are wont to be washed with sweete water. And this betokeneth the abundance and plenty of thinges, whereunto also belongeth that which he addeth, My cup runneth ouer. For by these phrases of speech *David* signifieth, that God of his goodnes had not only ministred vnto him that, which was necessary for the maintenance of this life: but also he saith that he had giuen him so great plenty of al good things beside, that ouer and aboue his necessary vses he had also (wherin considering Gods bounty and liberality towards him) he might recreate and refreshe himselfe: God is not sparing toward his, but very bountifull, ministring euen those things that are more thē sufficient, that so hauing experience of his great goodnes towards them, they might the more willingly and cheerefully serue him.

But, that which he setteth downe in the last verse, is especially to be marked. For he prophesieth euen of the future and perpetuall benefites of God towards him, when he saith, He shall followe me with this his fauour all the daies of my life: and I shall dwell in the house

of

of the Lord for euer. For he signifieth that this grace should be eternall, and much more continuall, wherein he declareth, what he looked for at Gods hand. For if so be a Prince should make some one of a poore man riche, or of base degree noble, and aduance him to great honour to th'intent he might shortly after thrust him from it and cast him downe headlong, this were not to be accounted a benefite, but rather an iniury. But God is not wont so to behaue himselfe toward his, that do sincerely worship him: this *Dauid* confirmeth, when he saith, that he is not to feare any such fall, but rather, saith he, God will alwaies pursue me with his liberalitie and louing kindenes. Declaring that the chances of Fortune (as they are called) though they be sundry & vncertain, yet are not to be feared of those, who haue God to be their God.

And in the last place he saith, that he shall dwell in the house of God a long time. In the which place there is something more also conteyned, then in the former, where he entreated of the happines of the body and of the life present. For *Dauid* had saide, that all thinges necessary for this life, should be ministred vnto him of God, and that he should also be defended and preserued from all euill. Thirdly, that

these

these benefittes should so long continue, as his life did last: but these things though they be great, yet were they not inough, except also regarde might be had, and that principallye, of the soule, and of the heauenlys life, which is to remaine for euer most happy and blessed: of this therfore he speaketh in this verse. And first *David* saith, that he shall not only enioye so many benefites, appertaining to the commodious passing of this life, and liue honorablye at home in his owne house: but which is much more, that he shall abide, in the house of God, to witte, in the Church: that is to saye, that he being endued with the sincere knowledge of God, shall alwaies purelye and reuerentlye worship him in the Church: wherein consisteth the sowle and life of the soule. And where he maketh mention of the continuance of time, there is no doubt but that in these wordes, is concluded the hope of the heauenly and euerlasting life. For that Church or Temple of Jerusalem was a figure of that heauenly and celestiall Temple not made with hands, into the which Christ hauing made an eternal expiation and satisfaction for sinnes, is said to be entred. *Heb. 9.* So then there is no question, but that *David* lifteth vp his minde to that most blessed life, when he thus speaketh, and

that

that he picturethe out that life in these wordes, which was represented by the Temple and the diuine worship, and begun alreadye vpon this earth.

And therfore this is that singular and certaine Prouidence of God toward his, which *Dauid* hauing experienced in his owne person, commendeth and describeth in fauour of al the godly. For doubtlesse in this Psalme seemeth to be described the highest happines and felicitie, and the way that leadeth vnto it: so that this Psalme hath a patterne in it of all that euer is to be desired. For why? if, for examples sake, thou haddest libertie giuen thee to wish what thou wouldest, what couldest thou better or more desire to haue, then that al things which are necessarye to the commodious passing of this present life, might be richlye and plentifully ministred vnto thee by the hand of God, euen in the despight of all thine enemies and euill willers. Secondly that God himself beeing the gouernour of this whole worlde, would so receiue thee into his custodye and protection, that he would perpetuallye put away all euils from thee, or if at any time any aduersitie befall thee, that he would alwaies be so present with thee, that it might nothing at all hurt and annoye thee. Further, that he would

would followe thee with this his so excellent fauour, not for one yeer or two, but during all the whole course of thy life. Finally, that hauing alwaies a speciall care, not onlye of thy bodye but also of thy soule, that is to say, of the chefe and principall part, he would enlighten it with the true knowledge of his will, and not suffer it to wander in errors: neither ground, that only to liue so commodiouslye at home in thine owne house, but also translate thee into his owne pallace, that thou mightest dwell and abide with him. Last of all when the soule shall be loosed from the bands of the bodye, that he would translate thee to the heauenly & most happy life, where thou maist liue with him most blessed for euer. When these things there is nothing more to be desired: neither seemeth any thing to be pretermitted, that is of any weight or moment. And therfore this Psalme contayneth a most perfect patterne of al things that are to be wished and desired.

Doth thirst, we al coueit that which is good: and god the greater that it is, the more it is to be coueted: we should all therfore coueit to be in the true and vndoubted possession of so great felicitie. For who would not wish that he might both be partaker of all good things, and perfectly void of all euil, and that he might

perpetually abide in this estate again, that being armed with true knowledge of God, he might live peaceably here, and after this life be translated to the Kingdome of heaven and life everlasting: this is the thing that all that are of sound judgement do most chiefely desire. But so great a happines is offred to all mortall men, yea and all are inuited vnto it of God himself. For albeit *David* speaketh but of himselfe alone, and saith that he was already come vnto it, telling it forth in such wise, as though being out of all dager, he were now in sure and certain possession of it: yet notwithstanding he alloureth vs by his example to the same thing, who may, if we list be happie in like maner, for that is in our power. For whyle though so great happines and felicitie come not from man, but from God (for it is altogether diuine and heauenly) yet is it offred by him vnto vs, and of vs only to be accepted and entertained. We may therefore, if we will, be blessed: but like it is, if we would as before is said: for all men fayne greatly to wish and desire, that they might be in that estate and condition, that *David* saith here he had attained vnto; that is to say, that they might haue God so fauourable vnto them, that all things necessary for this life, so long as it endureth

endureth, might be ministred vnto them: that
his help & succour in all dangers might euer
more be present with them: that their minds
might not be blinded with errors, but might
perfectly know god, and not doubt of him to be
their Father, but dayly trye him to be so: Fi-
nally, that when they die and depart this life, they
might be translated to life eternall. Vnto is it
therfore that so great blessednes and felicitie,
being so exceedingly desired of all, is not at-
teyned of all? This seemeth right worthye to
be diligently enquired. Isai. When all men de-
sire this thing, yet missing of the
way that leadeth vnto it, they fall into extreme
miserie and distresse.

Here *Dauid* doth not only by his example
drawe and allure vs thereunto, but also he
sheweth and pointeth out the waye, which if
we would diligently keep, we might easily at-
teine vnto it. And the whole description of
this happines, standeth, as we saide in the be-
ginning, vpon this reason, That God is *Da-
uids* Shepheard: for thereby he gathered, that
he should neuer want any thing. And this con-
clusion, if it be generally taken, will be no lesse
true, then if it be applyed vnto *Dauid* alone.
For as *Dauid* concludeth: God is my Shep-
heard. Therefore, I shall not want any thing:

the same may euerie one conclude, that will follow *Dauids* example and godlines. To wit in this wise:

No man, that hath God to be his shepheard shall euer want any thing.

But God is the shepheard of all good men.

Therfore, no good man shal euer want any thing. This conclusion is no lesse true and undoubted, then that particular, whereby *Dauid* applyed vnto himselfe, that which is common to all the faithfull. And therfore, that we may attaine vnto this happines, it standeth in holy in this, that God may be our Shepheard. For if this be obteined, then he leading vs along to the pleasant pastures, and to the still running waters, through plaine and commodious waies, will restore our life, and that for his holy names sake; yea he will alwaies be mercifull vnto vs and present in all dangers, readye prepared with his Shepheards crooke and rod to defend vs, so that we shall neuer neede to feare any thing, no, though we were so neere vnto death, that we were alreadye vnder the shadowe of it. He will prepare a table for vs in the sight of our enemies he will annoint our head, he will fill our cup ful of pure wine, and will alwaies follow vs with his so great and singular fauour: neither wil he nourish vs only at home in our own houses, but he will

wil conueigh vs also into his, that being addopted by him we may dwell and abide with him, and when this life shall haue an end, he will reward vs with a better, that is to say, with a heauenly and euerlasting.

And therfore we are to labour with all endeauour, that we may attain this one thing, namely, that God may be our Shepheard: for if so be he will become our shepheard, we may safely commit our selues & our liues vnto him, he will neuer faile in his duty doing. Vnto them shall we attaine vnto this, that God may be our Shepheard, as he was *Dauids*: for there must of necessitie be a certaine way vnto this thing, seing God, who calleth vs thither mocketh not nor beguileth any man, that God the may be our shepheard, which thing he chiefly desireth, for to that end hath he created vs, it is necessary that we become his sheep, for these are so mutually affected betweene themselues that the one cannot be without the other. We must therfore take diligent heed, that the fault be not in vs, for in him we are sure it will neuer be. What it behoueth vs then to do, or what manner of persons wee ought to be, Christ himself the good Shepheard of the sheep declareth *Ioh. 10.* My sheepe, saith he, heare my voice, and they follow me: but they know not the

the voice of a stranger, neither doo they follow him, but flie from him. Two thinges are here to be noted, that we hearing the voice of God or of Christ, and acknowledging it, may followe him, whither he calleth vs and goeth before vs: secondly that we neither knowe the voice of a stranger, nor followe it, but flie from him: in which wordes there is no doubt, but that the strength and nature of faith is contained, and declared: that we peare not only and understand the voice of God, and acknowledge it to be heauenlye and most true, but also that we followe it: again, that we neither acknowledge nor followe the voice of a stranger, but flie from him. But who is this stranger? Sathan, the arch-enemye of our saluation and of Gods glory: and our senses, and lustes of the flesh, which entising vs with a false pretence of goodnes, do carry vs away from the true good indeed. But firste and principallye this is to be considered: that wee hearing the voice of the shepheard, may immediatly followe him: for if this be don, the other will followe, that we shall not followe a stranger but flie from him. Firste hereby it appeareth that faith consisteth not in this, that we heare the word of God, or also understand it, and acknowledge it to be the voice of God our Shepheard: no nor though we

we giue him this honour, as to iudge that to be most true which he speaketh: but besides it is necessarye that we follow him: for faith is not only in the vnderstanding, but also in the will, which is the principall parte: neither is God contented with one part of vs, but he requireth vs wholy that he might make vs wholy and altogither blessed. Faith then ought to occupie and possesse the whole minde of man, that is, both to enlighten the vnderstanding, and also to drawe the will to the loue of that good, which the vnderstanding discerneth. And therfore if any mans vnderstanding only be enlightned with the true and infallible knowledge of God, so that he knoweth Christ to be the Sauiour of the worlde, and can good skill of all the misteries of the Christian faith, and yet will not followe the voice of God or Christ his Shepheard, he is not to be accounted faithfull. For why? the vnderstanding albeit it be a great and vndoubted faith, yet is it not that whereby we are iustified, but it may be a certaine preparation vnto it; for vnlesse he that heareth the voice of God, will followe it, it is manifest that he hath no fruit in him. For why? sith we al couet y chefest good thing and most soueraigne felicitie: and God offreth the same vnto all in his word, and sheweth the

the way that leadeth vnto it, if we follow him not, whither he calleth vs, it will proceed from hence, that we haue no truſt in him. For ſeing we would be happye & he isdeſirous to make vs happy, if we would harken vnto him he wo-ing vs the way, we ſhould vndoubtedly come vnto that, which we long for: Wherefore the whole miſchefe ſpringeth from hence, that we not beleeuing him in ſo great a matter, do ſeek another way, whereby we might come to that, that we couet and deſire. This pointe I will illuſtrate and make plaine by examples. Let vs put y caſe that thou wert in ſome grie-uous ſickneſs and moſt willing and deſirous to recouer thy health, there are preſent two phy-ſitions, wherof the one preſcribeth a moſt cer-tain and preſent remedy, and the other a moſt preſent poyſon: he adviſeth thee very careful-ly and earneſtly to take his wholſome potion, and diligently to beware of this deadly drink, and thou beleeueſt that Phyſition to be very ſkilfull in his art and a right honeſt man: if for all this thou takeſt not that medicine preſcri-bed by him, but this peſtilent pickle proffered by the other, may it not neceſſarily be conclu-ded, that either thou wouldeſt not be healed, or els that thou haſt no truſt or confidence in him but that thou wouldſt not be healed, it

cannot

cannot be saide in trueth: for we haue alreadye presupposed thee to be very desirous of recouering thy health: and therfore euen herof it commeth, that thou beleeuest not him, but the other. Or if, a man, being desirous to goe from hence, that is to say from Cambridge to London, would aske the way of thee, whereof he is ignorant, and thou shouldest tell him the right way, naming all the townes and villages, through the which the trauailers from hence to London must goe: and further shouldest admonishe him, not to take the waye to the Castle ward, for that would leade him quite to an other place, neither could he euer come to London y way: if he notwithstanding (being forewarned by thee) would goe by the Castell, and followe that way, mightest thou not truely say that either he had no purpose to come at London, or els that he had no credit in thee? But to London he meant to goe: for that was agreed vpon. Then, this one thing remaineth, that it be said that he gaue no credit vnto thee. For albeit he thinketh and speaketh honourablye of thee, yet the thing it selfe testifieth that he had no trust in thee touching this matter. Now least that these thinges might seem strange or farre off, let vs take examples out of the holye Scriptures, whereby

this selfsame thing may be proued and confirmed. Of *Adam* and *Abraham*: for he is the father of all men, and this of all the faithfull. What then shall we saye of *Adam*? God had created him after his owne image, he had appointed vnto him, if he would haue harkened to his voice and followed it, that is to say, if he would haue continued in obedience, a most blessed and eternall life: of which diuine and heauenly glory, which also he beheld and sawe with the eyes of his minde, he was moste hartilye desirous. Now there were two trees in that Paradise, by the which he was admonished what he should do: the one perdy of life, wherby he vnderstood that he should liue perpetually with God, if so be he continued in obedience: the other of the knowledge of good and euill, of the fruit wherof he was forbidden to taste, that so he might shun death and miserie. Now happened it then that he so strayed from the soueraigne felicitie: whereof both he was moste desirous to be partaker, and God moste willing to be the bestower of it on him: forsoth because he mistrusted God, & heard the voice of a stranger, and followed it. For God was willing to bring him to happines, therefore his only duty was this, to suffer himselfe to be brought by him, to repose all his trust

and

and confidence in God, to do nothing more then this one thing, euen to obey God: not to couet to know more then was lawfull for him to know: but to hold out and perseuer in obedience. But Sathan perswaded him (which was indeed partlye true) that if he did eate of the true knowledge of good and euill, he should be a knower of good and euill, and therefore like vnto God, so that he should not neede afterwarde to depende vpon God, when as knowing both good and euill, he might sufficientlye prouide for himselfe, and not hang at an others beck, nor acknowledge any superior, as God him selfe neither dependeth vpon any other, nor acknowledgeth any to be aboue him: and that by this meanes he might easilye get to him selfe as great happines and felicitie as possiblye he could wish or desire: the which he could neuer attein or come by, except he beleeued and trusted in himself, and not in another: for to hang and depend vpon an other, were to serue and not to reigne. And therefore *Adam*, being deceiued and circumuented by this speech of the Serpent, iudged this to be a more ready way vnto that felicitie that he desired, then to wait for it from else-where, and to frame his life after the will of God. He tasted therefore of the forbidden fruit, and his eyes were

opened

opened, and then he sawe both good and bad, where before he had only knowne good, to wit, that God was to be obeyed: and he knewe more then he did before, but this fell out vnhappily for him, yea he swarued vtterly from his purposed conceite, that is to saye, from the heauenlye happines, that he had longed and gaped for, because that he had tasted of the tree of knowledge of good and euill, and would néedes knowe more then was expedient for him. As for *Abraham* he did not so behaue himselfe, but being endued with great faith, he determined to obey God, and to commit the gouernment of his whole life vnto him. Therefore when God commaunded him to departe out of his Cuntrie: he, leauing his kinsfolks, frends and natiue soile behinde him, was redy to goe to another place: though indéede he knewe not as yet whither he should goe: he went forth saith the Apostle, not knowing whither he should goe. And therfore he would not eate of the tree of knowledge of good and euill, nor consult with flesh and blood, for that tree would haue perswaded him, that it had beene better and more commodious to tarrye in his Cuntrey, then by leauing of it, to seeke strange and vnknowen dwelling places, and such as were possessed by others. Yea there-

fore

for he beléeued God, because he did not only heare his voice, or beléeue God to be true, but also he followed him as his Shepheard: and so behaued himselfe, as though he had béene noteleſſe, and out of his right minde. For who would not haue iudged him to be fowlishe and beside himselfe, who for because he heard Gods voice in the aier, or otherwise, left by and by his natiue soile, and all his kinsfolkes, allies, frends, and commodities, and not knowing whither to goe, went forth notwithstanding to the place, wherunto that voice directed him. But this is the cheefe and diuine wisdome, for a man to yéeld greater credit vnto God, then to himself: nay altogither to beleeue and trust in him, and not in himselfe. And therefore he would not taste of the tree of knowledge of good and euill, but iudged, and that truly, this one thing to be inough for him, euen to obey God: and that all happines consisted herein, because that God neuer faileth nor forsaketh them, that trust in him. And therefore when he was cõmaunded to kil his Sonne without delay, he prepared himselfe also to goe and to commit so horrible a fact: and therefore God made so great account of this faith of his seruant *Abraham*, that he sware vnto him, that because he was readye to doo this thing, he would

would neuer forsake him, but enrich him with all kinde of blessings and benefites. And therfore *Abraham* in these and such like thyngs expressed the nature of a simple and kinde sheep, which hearing the voice of her Shepheard followeth it by and by. Thus therefore it behoueth vs to be affected, that we may thinke the waye to happines which we desire, to consist not in much knowledge, but in mighty obedience: that we may euermore be in a readines euen with closed eyes to follow God our shepheard, who is both more desirous of our happines, and also more skilfull of the way that leadeth vnto it without error, then all the sort of vs. If so be therefore we do all couet the chefest happines, as doubtlesse we do couet it, and would gladlye atteine vnto it, let vs beleue God, and followe him, and let vs not heare the voice of a straunger, neither hearken to our owne sensuall lustes and appetites. Wouldest thou aspire to soueraigne felicitye? wouldest thou attaine immortall glorye and honour? wouldest thou abound in all riches and treasures, and liue continuallye in sound and perfit pleasure?

Thou hast here two Counsellers, which seeme to promise thus much vnto thee: God on the one side, and Sathan and the lust of the flesh

flesh on the other. Wilt thou and the flesh bow pro
voke thee to the foule and filthye pleasures of
the bodye, in meat and drincke and such other
like: but the spirit of God saith, Do not these
things: for this way, thou shalt never come to
the true and sounde pleasures: nay they will be
vnto thee most sure and certain causes of great
and extreme miseries. Here to whither of the
thou giue credit, it will easilye appeare by the
event. For if thou follow after pleasures, what-
soeuer thou speakest or thinkest of God and of
his Sonne Christ and Christian religion, and
albeit thou professe thy selfe with thy mouth
and outward ceremonies, in Baptisme, and
the Supper, and other exercises, to be a Chris-
tian, yet it is manifest that thou beleuest not
God, but thy selfe. Againe the flesh and the de-
uil do prouoke thee continually to the heaping
vp of abundance of riches, that by this meanes
thou maist prouide for thy selfe and thy fami-
lie: therefore as many as giue credit vnto the,
are wholye employed in gathering of riches,
spending and consuming not a daye or a yere
in that exercise, but their whole life time, al-
though nothing els were to be cared for, during
their life: but the Holy-ghost forbiddeth that
thou shouldest rest to gape after riches: and
Paule saith, that such as desire to be rich, fall in-

to

to the snares of the deuill. If so be then thou wouldest haue prouision to be made for thee thine in this life, bee euen of those things, that are giuen thee by Gods prouidence, giue to the poore, and, as the prophet *Daniell* admoniseth, redeeme thy sinnes with almes-deedes. And Christ saith: Make you freends of the vnrighteous Mammon, that is to say, of your riches, that they may receiue you into euerlasting tabernacles. The flesh also and the lusts thereof do perswade thee, that thou shouldest aspire vnto great honours, and to prouide, that thou mightest be highlye accounted off, as long as thou liuest. But the Holy ghost admoniseth thee to despise this vain-glory, and to labour continually for the true and eternall. Heere that it may be perceiued to whither of ỹ twain, God or the Deuill thou hast giuen credit (for this thing is hidden and secret, inasmuch as al men do professe that they beleeue in God, as all Christians will say, they beleeue in Christ) we must come to the way. For if thou be a voluptuous person, if couetous, if ambitious, in which three all sinnes and enormities may seeme to be comprehended: thou neither beleeuest God, nor Christ, whatsoeuer thou saiest, knowest or beleeuest, in what outward Church or congregation soeuer thou be conuersant,

or

uersant, and in what rites and ceremonies
soeuer thou exercise and busie thy selfe. For
euen thy Circumcision and thy Baptisme is
turned into uncircumcision, and thy Passo-
uer and thy Supper into a prophane banquet.
For seing God describeth, and as it were
with his finger pointeth out, the very true
waye vnto happines, thou must of necessitie
say, that either thou wilt not be happy, or els
that thou beleeuest not God. But it is out of
all question that thou earnestlye desirest the
true, eternall, and most assured happines. For
why? all men are of this minde, that they de-
sire such felicitie to befall them. It is a plaine
case therfore that thou beleeuest not God how-
soeuer he counselleth thee for the best. For o-
therwise neglecting the saide pleasures, de-
lightes, riches and honours, thou wouldest
suffer thy selfe to be wholy gouerned by God,
thou wouldest not credit thy selfe, thou would-
dest not taste of the tree of knowledge of good
and euill, thou wouldest followe God as it
were with closed eyes, if so be thou diddest
truely trust in him. Finally thou wouldest de-
ny thy selfe, as Christ warneth thee to do, the
good Shepheard of the sheep, and Master of all
pietie, who professeth himself to be the waye,
the truth and the life. And this is it that was

saide to *Adam*: Eate thou tasse not of the tree of knowledge of good and euill, but only obey thou me. But we are too too wise and cunning, we haue tasted ouer-much of that vnhappye tree, and haue altogither in manner deuoured it: therefore we cannot betake our selues to God, nor suffer him to haue the whole gouernement of vs, for we feare least he would not so wel prouide for vs or for ours, as were conuenient. Wherefore knowing him to be both true and most excellent, we wish indede that he would giue vs life and happines: but because we do not altogither trust in him, we will vse also all our own wisdome & industry, which the more that we do, the more also we depart from him. For ye ought in such wise to deny our selues, as though there were no iot of this wisdome, or prudence in vs, being most fullye perswaded of this one thing, that wee ought perpetuallye to obeye God in all thinges: sith God euery where affirmeth, that all they that will thus do, shall vndoubtedlye be blessed. For this is the very true waye to the most blessed life, the which it behoueth vs continually to kepe. We are perhaps vnwilling, yet we may if we wil be blessed. Wil goe to, sith we deale here either about our chiefest felicitie or extremest miserie, and our time is

so short, that after it be once gone, there will be no more place left for repentance: what letteth vs to trie, whither this be true, or no, that is to say, whither God will take a man, that shall so denye himselfe, that refusing to taste of that deadly tree, least his eyes therby might be opened to worldly vanities, will in such sort repose all his trust and confidence in God, as that he will wholy depend vpon him: whither God, I say, will so take such a man into his custodie & protection, as that he will neuer suffer him (because he denieth himselfe for his sake) to want any thing, either in this life, or in the life to come? Let vs, I saye, make a triall of the diuine Oracles, the which doo aduise all theese things to be doon: this if we shall doo, ther is no doubt but that this matter will fall out very fortunately vnto vs. At least wise let vs imitate that *Naaman* the *Syrian*, who when being desirous to be healed, he was admonished by the Prophet to washe his bodye sixe times in *Iorden*, he not beleeuing the Prophet, refused at the first to doo it: what, saith he, are the waters of *Israell* better or more holesome then our waters? notwithstanding being aduised by his seruants, to make a triall, and so wash his body, which was an easie matter for him to doo, he washed it, and immediatlye

recouered his health. Let vs therfore in like manner proue, whither we may this way, which is prescribed vnto vs of God the Prophets and Apostles, atteine so great happines so much desired and longed for. The waye it selfe is easie, not hard or painefull, as that is which we follow, wherin we vexe and disquiet our selues whole daies and nights, in greedy gaping after pleasures, riches or promotions, in which point how greatly we are deceiued, we finde daylye by experience, but then especiallye shall we fele it when we must dye. But as for this way that leadeth vnto life it is peaceable and quiet, free and exempte from al these combersome cares of worldly things, teaching vs to trust onlye and alone in God. cast thy care, saith *David* vpon God, and he wil bring thy purposes to passe: neither (to say the trueth) is it the parte of the Sheep, but of the shepheard, to be carefull for the pasture. This is the dutie of the sheepe, to follow the Shepheard. And therfore Christ reproouing ỹ vaine pensiuenes of men, saith: Why are you so carefull for meat, drink, and apparell, saying, what shall we eate or drinke, or wherewith shall we be clothed? Shall not he, saith he, which hath giuen you life and body, giue you also all these things, if you trust in him? Seek ye therfore first,

saith

saith he, the kingdome of God, and all these things shalbe ministred vnto you. And therfore to conclude, This I say, and it is not my saying, but the Oracle of God: if we be the sheep of God, if we will heare his voice, and followe him, and neither acknowledge, nor followe the voice of strangers, wee shall neuer want any thing either in this life or in the life to come: and we may no lesse truelye and certainly breake forth into this speech, then *Dauid* did, and saye, that For because God is my Shepheard, therefore I shall neuer want any thing. And that we may continuallye walke this waye, for asmuch as it dependeth vpon Gods grace, it remaineth, that we labour to obteine it at his hand by praier. O almighty God and heauenly Father, we most humbly beseech thee, &c.

Two Theames or Questions, handled and disputed openly in the *Schooles at* Cambridge, *in the Latin tung*, by *P. Baro*, Doctor of Diuinitye and Englished by *I. L.*

FOr asmuch as we are at this time to dispute of the most sacred trueth of Christian religion, men and fathers, right worthy, I see not from whence we should better fetche our beginning, then from the very author and defender of the Trueth. Wherfore, O almighty and euerlasting God, the only fountain of all trueth and knowledge, we craue peace and pardon at thy hand, and praye thee most humblye that thou wouldest not suffer vs, searching the secrets of thy heauenly wisdom, to wander from the true and right way: but wouldest open the true sense and meaning of them vnto vs, our hartes and mindes being wholy dedicated vnto thee: to the honour and praise of thy great goodnes and maiestie, through Iesus Christ our Lord. Amen.

The Questions, which I haue propounded to be disputed off, are these: *Gods purpose and decree taketh not away the libertie of mans corrupt will:*

will: and, *Our coniunction with Christ is altogither spirituall*: which haue indeed much difficultie in them, but yet more profit, if they be rightly vnderstood. These therfore, according to the custome of this famous Vniuersitie, we haue determined this day, first briefely to expound and laye open, that the trueth and vprightnesse of them both may appeere: secondly to defend them as true, dissoluing the doubts which shall on the other side be obiected. But we, entring somewhat fearefullye into this kinde of reasoning, and renuing againe these scholasticall exercises after a long season intermitted, make this request, that ye would, with frendlye pacience, heare vs, as ye are wont.

The former theame conteineth a question of all, that euer haue beene debated in philosophie, or Christian religion, the greatest: and of which first the Philosophers, then also the Diuines, haue, both in times past and now also in these daies, almost infinitely disputed. We wil say somewhat of them both, and first of the Philosophers. It hath beene enquired therefore of them, whither all thinges in the worlde come to passe by fatall destinie and by a certaine necessitie of nature: or whither there were some contingents, that is, things

happening by chaunce, and such as proceed not from necessarye causes: but chefelye whither mans will be free, or fettred with the necessity and bands of Fate or Destinie. For when some, giuen to the studie of Astrologie, perceiued, so great stabilitie of the celestiall bodies, and their so great force and efficacye in and vpon all things here belowe: and where othersome thought, that there was a certain neere coniunction or touching of thinges one with other, wherby the vppermost were coupled with the middlemost and the middlemost with the lowermost: Finally when both parts vnderstood, that al things to come were already certainly seen and knowen to God: they concluded that al things came necessarily to passe, and left no maner of possibilitie, nor likelyhood of any thing: yea they iudged ý al true things fel out of necessitie, and ý al false things were meerelye impossible. With which error the Poets being infected, they bring in euen *Iupiter* himselfe complaining, that, though he would neuer so faine, yet can he not withstad the Fates.

An other sorte there were that disliked of this opinion, and set themselues manfullye against it, and graunting that the opperations of the Starres were great, and that the

force

force of the cuniunction of nature was able to dw many thinges (we wil speak afterward of Foreknowledge) yet they defended, that the power of mans will was greater, then that it might either by the Starres, or by the coniunction of nature, be vãquished or ouercome. For these things (as they commonly speake) dw inforce the will only, but not of necessitie. From thence also they taught that slothfull and sluggish trade to grow, which of them is called ἀργὸς λόγος, vaine or idle talke: because, that if all thinges come necessarilye to passe, there is nothing at all left for vs to dw in our life time: but necessitie bringing in slothfulnes, all manner of exercise shall vtterlye be taken from mans life. Finallye they shewed euidentlye, that there were neither vertues nor vices, neither iust praises nor dispraises, neither preferments nor punishmẽts: in which notwithstanding all the well ordering of a Common-weale doth consist.

And this controuersie among the Philosophers hath bene perpetuall For whilest either partie defended their owne opinions, and withstood other mens by such reasons, as the contrary side could scarselye answer, neither parties would euer giue place to other, but haue on both sides alwaies stood to their tacke-

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ling, and maintained their own as most true. Whereof may *Cicero* be a witnes, who, being a man wholy employed in the administration of ciuill affaires, and seeing that the state of the Common-wealth could not stand, nor the course of mans life be continued, except there were Freedome and Libertie, he resolued to defend the same against Fate and Destenye. But when he was vrged with this principle of Logick, Euery Proposition is of necessitie either true or false: and could not solute ỳ which was therby concluded: namely that there can nothing to come be pronounced, albeit it may seeme to be contingent, which is not necessarilye true, or necessarily false: and therefore that all things that are to come are of necessitie true, or impossible: he answered, that he would rather take this foile, to deny the saide principle (which yet is moste true) then to graunt, that man is not free or at libertie. In which point also *Cicero* bewraied his ignorãce. For why? he ought not, by denying ofa principle, which, by reason of the most apparãt and necessary trueth of it, is called the principle of principles, to haue taken that foile: considering that the necessitie of thinges vttered, dependeth not vpon the necessitie of that principle. *Cicero* shall either plead to morrow, or not

plead:

plead: it is a necessary proposition, if you consider the fourme of it (for it is a disiunction of contraries without a meane) but, if you loke vpon the substance, there is no necessitie, sith the cause of it is free, and not necessary. And therfore when they stroue thus on both sides, without resolution of the obiections propounded, it came to passe that neither party would giue place to other, but either side with both and naile maintained their seueral opinions: wherupon the controuersie remained vndecided and vndetermined.

Next to the Philosophers in this controuersie succeded the Diuines, challenging it of right vnto thē selues, as a parcel of their own proper store: amongst whome there was no lesse sharpe bickering in times past: and euen at this daye there is a controuersie touching this matter, not only betwixt the Romanists and the Protestantes, but betwixt the Protestantes themselues, and professors of the purer religion. For some of them, to the end they might ascribe the sound and perfit glory of all thinges, and especially of our saluation, and of all good actions, vnto God alone, they seeme to establishe the eternall decree of God: that it onlye affecteth and accomplisheth all things. And yt it is in such wise the proper and next

next efficient cause of all thinges, without any exception, that there can nothing at any time come to passe, which was not from all eternitie purposed and decreed, and whatsoeuer is purposed and decreed, must necessarilye and absolutely come to passe: which sentence also some strengthen and confirme by the diuine præscience or fore-knowledge. For so much as that, which is foreknowen, must of necessitie come to passe, both in that order and manner, wherein it is foreknowen, seeing the knowledge of God is most certaine and sure, neither can God in any wise be deceiued.

But othersome do reiect this opinion touching ỹ absolute necessitie of all things, as being contrary to Gods glory. For that being established, they suppose it followeth necessarily, that God is the author of all sinne, or els that there is no sinne at all. For why? seeing God cannot sinne, there will be no sinne, if so be by his own proper force and power he worketh and disposeth all things: or, which is all one, if by the force of his decree all thinges be carried after one and the selfsame manner, and enforced to do that, which they do. And therfore they saye that this necessitie is no lesse to be improued, then that which is saide to proceed either from the Starres, or from the con-

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iunction of thinges among themselues: nay much more: For it would be better: more tollerable for mankinde that there were a fatall kinde of destenie, which depended of the Starres and coniunction of thinges, so that God might be saide to be aboue it and free: and which might be moued by our prayers, and dispence with Fate at his pleasure for the behoofe of his seruants: then, by reiecting the name of Fate in shewe, to establishe such a kinde of purpose and decree of God, as wherby he neither would, nor could change any thing in it. For by this meanes is ouerthrowen, as they say, not only all good order and gouernement of the Common weale, but also Religion: which standeth cheefely in the inuocation of the diuine maiesty. For in vain is entreaty made to that, which is vnintreatable.

And therfore that they might shunne and auoid these inconueniences, they imbrace the libertie of mans wil, and euery where defend it: because (as saith *Augustine*,) that as without grace there is no saluation: so without liberte or freedome Gods iustice is not seene in punishing of men. And in this contention (which doubtlesse is very great) either parte hath oftetimes receiued greeuous woundes

of

of other, and many thinges are obiected on both sides, which are not sufficientlye in all pointes answered. To be short, the matter is come to this passe, that it seemeth there can no way be found whereby it may be determined. For as long as both partes are perswaded, that they striue for Gods glorye and the saluation of men against leasing and falshood, neither side will giue place to other: neither indeed (howsoeuer either of them may be vanquished by reason) will there euer want matter for them to obiect: so perpetuall and euerlasting seemeth this contention like to be.

What shall we say then? that this question so long debated of the Philosophers, most wise men, and yet vndetermined, cannot euen of Deuines, and men endued with heauenly wisdome, be discussed and decided? and that God hath in this case laide a crosse vpon learned men, wherin they might perpetually torment themselues? I cannot so think. But if there be any way of appeasing this controuersie, it standeth of necessitie in this, that one of the parties may for a while yelde and giue place to the other: or, that either side would so far forth relent touching the stiffnes of their opinion, till as at length the matter might be throughlye agreed betwixte them.

But

But it is like, that neither of both will giue place to other, because that aswell the one as the other do perswade themselues that they striue for ỳ trueth against a lye, and for God against the Deuill. And therfore this seemeth to be the only way of composing this strife, if so be the opinions of the striuers might by any meanes be compared togither. And this course hath *Augustine* long agoe, the prince of Diuines, followed and kept, in his Book 5. de Ciuitate Dei, Chap. 9. where he reproueth *Tully*, for thinking, that if the Fore-knowledge of God should stand, which they call diuination or fore-deeming, all things must needes come to passe of necessitie, as they were foreknowen or fore-deemed: and therfore that the difference of thinges necessarye and contingent, should vtterlye be taken awaye. Wherefore when he iudged ỳ if Foreknow-ledge should stand in force, mans liberty would fall to the ground: he chose rather to disanull Gods fore knowledge, then to let goe Libertie or Freedome: and therefore *Augustine* saith of him, Whilest he coueteth to make me free, he hath made them sacrilegious Theeues, or, robbers of God of his honour. But let vs heare *Augustine* himselfe confuting so great an error of *Tully*. And I will recite his words out of my noting tables,

tables, which are these: What is it then, that *Cicero* feared in the foreknowledge of thinges to come, that should labour to destroy it by his detestable disputation? Forsooth, because, that if all thinges to come be foreknowen, they must come to passe in that order, that they are foreknowen to come to passe: and, if they shal come to passe in that order, then is the order of things certaine to God that foreknoweth them: and if the order of things be certaine, then is the order of causes certaine, (For why? there can nothing come to passe, that some efficient or effectuall cause went not before.) But if the order of the causes be certaine, whereby euery thing that is commeth to passe: then fall all thinges out, saith he, by Fate or Destinie: which if it be so, then is there nothing in our power, and then is there no freedome or libertie of will: which thing if we graunt, saith he, then is all the life of man quite ouerthrowen: thē in vaine are lawes giuen: then in vaine are rebukes, praises, reproofes, and exhortations vsed: neither by any iustice can rewards then be alotted to the good, or punishments to the wicked. Least then these indignations and absurdities should followe, which are so hurtfull and pernitious to mens affaires, he will not haue any foreknowledge of things to come: and into these streightes dooth

Tully

Tully enforce a religious minde, that he muſt chooſe one of the two, either that there is ſome power in our will, or els that there is a foreknowledge of thinges to come: for he ſuppoſeth that both cannot ſtand: but, if the one be graunted, the other is diſanulled: if we chooſe the foreknowledge of thinges to come, the libertie of will is taken awaye: if we chooſe the libertie of will, the foreknowledge of things to come is ſubuerted and ouerthrowne. He therfore, as a mighty and great learned man, and as one verye muche and moſt skilfullye tendring mans life, chôſe of theſe two, the freedome and liberty of the will: which that it might be granted, he denied the forknowledge of things to come: and thus whileſt he would make men free, he maketh them Church-robbers. But a deuoute and religious minde chooſeth both, confeſſeth both, and with a godly faith, approueth both. Hitherto *Auguſtine*.

But of this place we ſee, firſt the groſſe erroꝛ of *Tully*, the which was alſo in *Ariſtotle*, who when he had truelye ſayde beforе, that Euery propoſition is either true or falſe (for this is neceſſarye, that euerye thing ſhould either be or not be) yet afterward in his Booke De Interpretatione, diſputing de Futuris contingentibus, that is, of things that

may happen or not happen, fering, least, if he should say that they wer either true or false, it would follow, that they were also necessary or impossible: he said not, that the trueth of the was as yet vnknowen vnto man, but known vnto God, as he ought to haue don: but, That they were as yet neither true, nor false: by which saying, he took from God the Fore-knowledg at the least of things Contingent: as also did *Carneades*, who said, That euen *Apollo* himself could not tell of thinges to come, further foorth then of such whose causes were necessary.

But as the error of *Tully*, the cheefe Orator and Philosopher, was confuted by *Augustine* a cheefe and principall Diuine: so the fault of *Aristotle* a moost sharpe witted Philosopher, and therefore also of *Carneades*, was found out and corrected in our time by *Petrus Ramus* a Philosopher of Paris. Wherby it appeareth, that some of ỳ ancient Philosophers, and Diuines at this day haue bene deceiued with this conclusion: If it be to come, and of God foreknowen, it must necessarily come to passe: for this is false. It must come to passe indeede, but not necessarily: because it hath the efficient cause, not necessary, but free and Contingent, whereby it may either be or not be. And yet notwithstanding this is no let,

but

but that God may foreſee that which is to come, as *Carneades* ſuppoſed, becauſe that ſo great is the quick-ſightednes of the Diuine prouidence, that it knoweth the end and iſſue, euen of thinges contingent, and which may fall out on either ſide: yea vnto God there is nothing, neither paſt nor to come, but all thinges preſent. For the knowledge of God is a ſight or viſion, comprehending al thinges (as it were) with one look or view of the eyes. The foreknowledge therefore of thinges to come is not repugnant to mans libertie, or to the nature of things contingent. For, like as it is neceſſarye that all thinges that are paſt ſhould already be fulfilled: and yet notwithſtanding ſome of them had neceſſary cauſes, and therefore could not thoſe but be: and ſome had frée and contingent cauſes, and therefore might either be or not be: euen ſo likewiſe, the things that are to come, ſhal al come to paſſe: but ſome of neceſſary cauſes, and cannot but be: other ſome of frée and contingent cauſes, and may fal out not to be. For the maker and Creator of this worlde would not haue all thinges to come to paſſe by neceſſary cauſes: but ſome to proceed of frée and contingent cauſes: wherin chefly his glory doth appéer. For thoſe thinges onely, that are frée, are capable

of diuine power and of the heauenly and blessed life.

And therfore some things are done, which might not be done: and some thinges are not done, which might be don. Wherfore *Adam*, when as (by the consent of all Diuines) he might haue stode, he fell: and Christ sayde, That he could pray vnto his Father: and that his Father also could send twelue legions of angels, whereof notwithstanding neither came to passe. As therefore it is necessarye that all thinges already past should be done, and yet that necessitie is not absolute: but in respecte of the cause, that is, by reason of the circumstance of the time already past: so the things that are to come, after a sorte it is necessarye that they should be, not absolutely indeed, but in respect of the cause: namely, for because it is determined that they shalbe: so likewise is it necessarye that all thinges that are present be in esse, as, it is necessary for him that writeth to write, as long as he writeth, and for him that speaketh to speak: and yet neuertheless not absolutely, as when we saye, the fire burneth, or the Sunne shineth for it may be that he writeth not, and that this holdeth his peace) but in regarde of the cause, that is, by reson of the circumstance of the time present: for

forasmuch as Euery thing when it is, it is neceſſary that it be, ſaith *Ariſtotle*.

This therfore firſt we vnderſtand by that place of *Auguſtine*, that certaine Philoſophers being deceiued in this point, haue greuouſlye erred. Secondly, we perceiue by ẏ ſame place, what the way is of quieting ſo great a diſcord. For as *Auguſtine* reproueth and confuteth thoſe, that of the foreknowledge of God, concluded the neceſſitie of all things, and tok vterlye awaye all libertie and frædome from man, declaring that Gods foreknowledge agreeth right well with mans libertie: A religious minde, ſaith he, chooſeth both, confeſſeth both, and with a godlye faith approueth both. So we alſo, ſuppoſing this to be the only way and mean to end & determin the controuerſie by vs propounded, haue vndertaken to defend, That the liberty of mans will is not taken away by the purpoſe and decree of God, leaſt any man ſhould thinke Gods purpoſe and decrée to be ſuch a thing, as wherby men might be forciblye carried, as the duſt of the winde: or by whoſe force and power alone, and not by their owne, they may ſpeake, like *Balaams* Aſſe, and dw whatſoeuer they dw. For he that thus thinketh, is in a very great erroꝛ. Neither againe dw we attribute that

libertie to man, whereby he maye dw euery thing (for so should be taken away not only Gods purpose and decrée, but mortall man should be taken for a God) but whereby he may worke and deale at libertie vnder the decrée & determination of God, which is the property of that nature, that God hath made frée and capable of power and life eternall.

And so far is it off, that this our sentence ought worthily to displese any of sound iudgment: that euen they also, which striue and struggle togither about this matter, if their meaning were throughlye sœne into, are iust of this minde. For it was neuer the intent of these learned and singular men, to establishe such a purpose and decrée of God, as whereby alone all thinges should be carried and dœne without a meane, as who should saye men, were nothing but blocks, and passible instrumentes: for if they had bœne of this minde, they might woorthily haue bœne gainsaide. Neither the other sorte, if so be we wil indifferently construe their meaning, doo graunt vnto man that libertye, whereby, as he may purchase death and extreme miserie, so also he may procure to him selfe life & soueraigne felicitie (for this would vtterly abolish ỹ grace of God: which they say was *Pelagius* his er-

roꝛ) but whereby a man may in ſuch wiſe be and be ſaid to be the Lord and maiſter of his actions, as that he now alone may be deemed the authoꝛ of ſinne, and God in no caſe charged therwith. But this opinion will ſome man ſay, inducеth free-wil. But what deuine euer denied, that man hath indeed ouer much will to ſinne? Foꝛ this ſaying of *Auguſtine* (if I be not deceiued,) as it is moſt famous, ſo alſo it is moſt true: To doo a thing freely, is the propertie of mans nature, and ſo coopled with reaſon, that it cannot be ſeperated from it: by dooing freely to chooſe euill, is the propertie of corrupt nature: but to chooſe good, is the gift of grace. And therfoꝛe, to conclude, God the creatoꝛ and Gouerner of all thinges is not the deſtroyer of the oꝛder by him appointed, but the pꝛeſeruer. Foꝛ he would that in the nature of things there ſhould be diuers and ſundꝛy cauſes, namely ſome, Neceſſarye, and otherſome alſo free & contingent: which, accoꝛding to their ſeuerall natures, might woꝛke freely and contingently, oꝛ not woꝛk. Wherupon we conclude, that ſecondary cauſes are not enfoꝛced by gods purpoſe and decree, but carried willinglye and after their owne nature: foꝛ bycauſe that God is the pꝛeſeruer of the oꝛder by him ſet and appoin-

ted,

ted, and not the destroyer: who worketh by Satan and the wicked, not as by a stone, or brute beast: but according to the qualitie and disposition of that nature, which he hath put into them.

And thus much touching the first Question.

Question. II.

Our coniunction with Christ is altogether spirituall.

The second followeth. *Our coniunction with Christ is altogither spirituall.* Out of which also there haue risen in this age, not onely cruell and bitter conflicts of the learned among themselues, but also hatreds, persecutions, burnings and tormentinges of a number of men, yea warres and desolations of Countries, neither hath this so deadly a controuersie bene betwéne the Romanists and Protestantes onely, but betwéne the Protestantes also themselues, and that most eger and sharpe, and which as yet is not throughly quenched and brought to an ende. Of this therefore we also will speake somewhat,

what, but briefely, and according to the time, which we suppose to be remaining vnto vs. This Question we haue giuen out, to diminishe that error, wherby it is defended, That we are corporallye ioyned and coupled with Christ, and it is thought that no fruite can otherwise be reaped by him: for both these I suppose to be false, and do vnderstand it thus, That we are not corporally, but spiritually, and yet verily and indeed ioyned with christ: and made partakers of him, and of all his benefites. They that maintain that grosse coniunction, are of this opinion, that, whereas they had rightlye conceiued in their mindes that to the atteynment of saluation and eternall life, it was necessary, that we should be ioyned with Christ, to the ende we might be partakers of his life and death, and of his merits and desertes: they supposed that this ioyning togither could not otherwise be, except he were there bodilye present where we are: and so might be ioyned with our bodies and mindes, which is false & absurd: neither, though it were true, could it yet performe that which is sought for, that is to saye, it could neuer the more giue either righteousnes or eternall life vnto vs. We will therfore endeuour to shewe, that there is no

such

such conjunction of vs with Christ our head, neither, if there were, would the same bee wholesome or profitable for vs: and therfore that we haue nede, if we would be saued, to be spiritually ioyned with him.

But that we may go plainely to worke, we are to knowe, that those, that maintaine the opinion, which wee impugne, are manie and sundry. For some, that they might haue Christ corporally present with them, affirme that the bread and wine in the Sacrament of the Eucharist, do turne and are changed into the verie bodie and blood of Christ, in so much that after consecration, it is not onelie Sacramentally, but also sensibly handled & broken by the handes of the Priest, and euen wasted & consumed by the teethe of the faithfull: for that this might be graunted, Berengarius was inforced to confesse it by Pope Nicholas, and the generall Councell, wherein were present 114. Bishops: as it is had in Gracians Decree, *Distinct. 2. chap. Ego Berengarius.* But other some, who disliked of this opinion, deuised another way, whereby they might corporally bee coupled with Christ. They said therefore that the bread and wine do remaine: but that in them and with them the bodie and bloud of Christ is really & corporally

porally present: and that this commeth to passe by the force and efficacie of Christes wordes. But it fell out with these as it did with those that were first mentioned: namely, that, when they could scarcely or not at all defend and maintaine their opinion, some revolted also from them, who deuised yet a new way, whereby, holding fast that, as it were with toth and naile, which they iudged necessarie to be done to saluation, namely, that wee must corporally bee ioyned with Christ, they might maintaine and defend it: and they lay this as a foundation, That the bodie of Christ is euerie where, and that not by the force of the Sacramentall wordes, as the rest do: but by force of the personall or substantiall vnion: and therefore that we are corporallie conioined and coupled with him. Such a like thing is Osiander saide to haue dreamed of, who, that hee might derive the essentiall righteousnesse of God, which consisteth in Christ, vnto vs, hee would haue vs in suche wise to bee ioined with him, as that there might be a reall application of one substance to another. This therefore is that which wee disallowe, and do thus goe about to proue it false.

That such a coniunction & presence might be

be eſtabliſhed, it is neceſſarie, that the bodie of Chriſt bee at once, either in manie places (wherein the firſt and ſecond ſort do agrée) or in all, as the third ſort do holde, who of their opinion are called Vbiquiſts, or Euerywhere-men: but either of them is repugnant to the humane nature of Chriſt, and doth vtterlie deſtroy it: therefore neither of both can bee true.

For, that we may ſpeake of that firſt, one bodie, though it be great, ſo long as it remaineth one, can be but in one place onely at one time: as for example, This bodie of mine, is wholly conteined in this ſpace of aire, which compaſſeth me about: and whither I ſtretch forth mine armes, or my legs, or pluck them in, yet will it bee alwaies but in one place: howbeit in a greater, if it be ſtretched out: in a leſſe if it be plucked in. But if (to cõtinue in one example) it bee deuided into a hundred parts, and euerie part be put ſeuerally in his owne proper place: then my bodie, which now is one, and in one place, ſhall be in a hundred places: but not the whole in euerie one, but euerie of the partes thereof in euerie of the places. And, forasmuch as euerie parte of my bodie, is a bodie: a bodie, I ſay, conſiſting in proportion of length, bredth, and depth: now

ſhall

shall not one body be in a hundred places, but a hundred bodies in so manie places. Therefore, they that iudge Christes bodie to bee in manie and diuers places at once, must either of necessitie deuide it into partes, or make Christ to haue manie bodies: but either of both is false and absurde: and against the humaine nature of Christ, and a destruction vnto it. For why? Christs bodie is not to bee deuided, that it might by partes be in manie places: neither are his whole and entire bodies in manie places, but remaining one and vndeuided it is in one place: in a greater place if it be greater, as, if it bee extended from the verie heauens to the earth: or in a lesse if it be lesse, as, if it be inclosed in the bread. For that greatnes of the bodie doth not require manie places to bee in, but onelye a greater place: as also the multitude of bodies doth require a multitude of places. This thing is so certaine and true, that euen the Godhead it selfe (though it be euerie where) yet cannot it be in diuers and sundrie places. For otherwise it were necessarie, as wee saide before, that either it should bee deuided into partes, or that it should bee manifold: whereof neyther is true. For, albeit to be euerie where & in all places, may seeme to be the verie same

that

that to bee in manie places is: yet is not the verie ſame. For to be euery where, or in all places, is not to be in many & in diuers places, but in one place, agreeable to the greatnes therof. And therfore God, ſæing he is infinite, is forſoth in one place, but yet in an infinite place, that is to ſay, euery where: and not in many and ſundry places: for then he ſhould not be ſomwhere or in ſome place: and beſides he ſhould either be deuided or manifolde. But he is ſimple and vndeuided, filling and replenifhing all thinges, euerye where wholly, and without any diſtance of place in all and euery place.

These thinges perhappes when the Vbiquiſts or Euerywhere men ſawe: but durſte neither deuide Chriſts body, nor multiply it: and yet would ſtill ſtiffly holde that corporall preſence: one thing that remained they ſayd, namely that Chriſts bodye is not manifolde, nor in ſundry places, but euerywhere and in all places, by reaſon of the perſonall or hypoſtaticall vnion it hath with the Word: as who ſhould ſay, that becauſe they might haue it corporally preſent in ſome fewe places (to witte, where the Lords Supper is celebrated vpon earth:) they ſuppoſed that it muſt be euery where. To the confuting of which opi-

nion,

nion, this saying of *Augustine* is sufficient, Take away the spaces from bodies, and they will be no bodies: which if it be true, thē these men, labouring with toth and naile to keepe Christs body really present, haue vtterly depriued themselues of that body. And, who seeth not, that to be euery where is the propertie of God alone? And therfore (that, we may conclude that which we propounded at the beginning) this opinion and the two former doo destroye the humane nature of Christ, either by deuiding it, or by multiplying it, or by infinit stretching of it. And therfore they can not be true: yea, and though they were true, yet cannot that be truelye concluded, which they intend, namely, That we are corporallye coupled and conioyned with Christ. For, when thou sayst that the faithfull are corporally ioyned with Christ: thou sayst not only that they are ioyned togither (which no christian man will deny) but thou determinest also the mean, whereby that commeth to passe and thou sayst that it is corporall or bodily: touching which poinct onely is the question and controuersie. For it followeth not by and by, though the body of Christ be in many or in all places, that therfore it is corporally, that is to saye, after a bodily manner ioyned

with

with vs: seeing the Godhead, which is euery where, cannot yet be saide corporallye to be ioyned with the Creatures: though that in it we liue, moue and haue our being. And therfore the bodye of Christ, is neither in many places, nor yet euerywhere, for this is against his diuine nature: neither, if it were euery where or in many places, would it yet by and by followe, that we are corporallye coupled and vnited with him.

Moreouer euerye of these opinions haue their seuerall and sundrye faultes: whereof yet we nede not to repeate euery particular. For the first saith, That the bread is changed and transubstanciated into the body, and the Wine into the bloud of Christ: which is a verye absurd thing to be thought. For why? if thou beleeuest that, which we confesse in the Creed, namely, that the body of Christ was made of the substance of the Virgin Mary: how is it that thou contendest that the same is yet stil made: and that of some other matter then of the substance of the Virgin Mary: to witte Bread, whose substance is changed into the substance of the body of Christ: it had beene more tollerable to say, That the bread is abolished and vtterlye brought to nought, and that Christs body doth stay it self in the

place

place therof: and therfore the subtiller sorte which write in these dates of this matter, do reiect the deuice of Transubstantiation, not expressely in deed, but they conclude vpon that, with the which it can by no meanes agree: for they place Christ not corporally, but spiritually, and so, as he occupieth no place, in the Eucharist. The second, offereth violence to Christs wordes: This is my body: that is to say, in this or with this, is my bodye: this is a forced exposition, if at least it may be called an exposition. The third destroyeth the Sacrament, whose dignitye it would seem to defende: when as, that it might haue christs body really present in it: it affirmeth that the same is also euery where out of the sacrament. And herby I think it may sufficiently appeare, that there is no such corporall coniunction of Christ with vs: no nor yet can be: sith neither Christs body, nor the manner of coniunction, which is set down, can by any meanes beare it.

But now we must shewe, That euen this realt and corporall coniunction, if there were any, cannot giue or procure saluation: which I proue thus: If there were euer any corporally conioyned with Christ, then was it the most holy Virgin Mary his Mother: for she

was bodily, substancially, and naturally ioyned vnto him, because that being conceiued by the power of the Holy ghost, of her very substance, she bare him nine monethes in her wombe, and afterward being borne she gaue him suck, held him in her armes, and brought him vp. But the virgin Maries saluation was so far off from depending vpon this coniunction, that, vnlesse an other more neare and streighter coniunction had come betwen, she had neuer entred into the kingdome of heauen: which thing Christ declareth to a certaine woman crying out, Blessed is the womb that bare thee, and the pappes that gaue thee sucke, making this answer, Yea rather blessed are they that heare the word of God and keep it: and to them that saide, Thy Mother and thy bretheren seeke thee without: who is my Mother and my bretheren? saith he: whosoeuer dooth that that God commaundeth, he is my brother, my sister, and my Mother. The like may be saide of Simeon, who took Christ vp into his armes and imbraced him: and of Iohn that leaned vpon Christs breast. But, that this grosse and corporall coniunction is not of it selfe profitable and healthsome, Iudas may be a witnesse, who was no lesse corporally ioyned vnto him then the rest, when

he

be betraied him with a kisse: and the Iewes, which buffeted him with fistes, and scourged him with roddes: so that, if so be they had wholy deuoured that sacred body, and dronke the blod that flowed from it, yet could they not haue obteined saluation thereby; and euen so, no moze could we neither be saued, though we did in such wise deuoure his flesh, as that it might be cozpozally and indéed present in vs. My flesh profiteth nothing, saith Chzist, namely being so taken: The woords, which I speake vnto you, are spirit and life. Finally the coniunction, wherby the faithful are héere ioyned with Chzist, shal one day be perfected in the heauens: but not that cozpozall coniunction (foz euery man shal haue both his owne body and his own soule, seperated from others) but spirituall, of which we wil speak anon. To what purpose is it then so greatly to vze this bodily coniunction, whereupon yet, if there were any, our saluation dependeth not: and we were alwaies still to seeke an other, which alone is pzoperly necessary to saluation: foz otherwise, what shall become of the fathers that died before Chzist was borne? foz why? they could not cozpozally eat the body of Chzist which was not as yet come into the wozlde, neither could they bodily be

ioyned with him: and yet they did eate the same meate that we doo, and dranck the same drinck, as saith the Apostle: and they were truely & healthfullye ioyned with him. Wherfore doo we not rather enquire after this streighter and holesome meane?

And that we may speak somwhat also of this, as we promised, it is thus to be vnderstode. First that this whole controuersie is as touching the meane or manner of the coniunction: For concerning the thing it selfe there is no question: that is, no man euer doubted, who hath at least beene any thing at all acquainted with the holy scriptures, but that the faithfull are truely and indede ioyned with Christ their head, considering that it doth and may euery where appeere. Let this therefore be ratified, and out of all controuersie, That the faithfull ought verily to be ioyned with Christ, to th'intent they may become partakers of his righteousnes & life, and of all his benefites.

And therfore when it is demaunded, whither we be corporallye or spirituallye ioyned with Christ, this is demaunded by those that doo alreadye vnderstand, that we are ioyned with him: but after what manner or by what meane that is done, whither by a corporall

porall or spirituall, they stand in doubt: For the Grammarians (that I may adde this) as they haue certain Aduerbs, of Place, Time, Causes, &c. so haue they some of the meane or manner of doing: of which sort are these, Subtilly, Strongly, Corporally, Spiritually, &c. And therefore the Logicians do commonlye call the Maximees, whereunto these Aduerbs are put, Modalls: whereby it is declared, not that they Attribute is in the subiect: but how and after what sort it is in it: as, when I say, *Aristotle* disputeth subtilly: by this Aduerb I expresse, not that *Aristotle* disputeth, which is signified by the other two wordes: but how and after what sort he disputeth. Therefore, this proposition may of him be denied, who yet must graunt, that *Aristotle* disputeth, because he denieth not the thing, but the manner onely. So therefore they that at this day deny, the faithful to eat Christ corporallye, or bodilye to be ioyned with him: do not yet denye them to eate the flesh of Christ, and to drinke his blood, or to be ioyned with Christ: but they deny the manner expressed in that Aduerb: & because they deny that manner, it is requisite that they appoint another, seeing they confesse the conIunction or ioyning together: and so[illegible]much

as it is in no wise co?poz all, as we haue shewed before, it remaineth that it be spirituall. And certes, so mighty in this behalfe is the Truethy, that she d?aweth all men vnto her to take her parte. Fo? why? all fo? the most parte do confesse, that we are spiritually and by faith ioyned with Th?ist: but yet what the meane o? manner of this coniunction is, it is not so well perhaps vnderstode of all. And therfo?e this is also b?iefly and in few wo?ds to be opened.

Two bodies are ioyned togither after their manner, that is to say, bodily, when the one is put to the other by the mutuall touching of either of them both, without any distance of place comming betwæne them: and they are disioyned and seperated one from another, by distance of place. But as Spirites, which can neither touch no? be touched, the reason is farre other wise: fo? the ioyning o? disioyning of them, the neerenesse o? farnesse of places doth nothing auaile. They are ioyned togither then by Loue: not feignedly, but most truelye: as also they are againe by Hatred sundred and deuided. Fo? this we vnderstand all the blessed Spirites, in what place soeuer they are, to be ioyned togither among themselues: and the vncleane and wicked

ked Spirites to be deuided from them, albeit they remaine among them. So likewise we say, that the faithful are ioyned togither one with an other (and this is the communion of Saintes) but sundred from the wicked, although they be mingled with them. Therefore *Luke* in the Actes saith, That the multitude of them that beleeued, were of one hart and of one soule, which is the greatest coniunction that can be, the which *Samuel* also is expounded: The soule of *Ionathan* saith he, was knit with the soule of *Dauid*: for *Ionathan* loued *Dauid* as his owne soule. So man and wife, euen without copulation, are one: & the one is saide to be knit into the other in what place soeuer they be: and this similitude, to expound this mistery, the Apostle vseth *Ephes.* 5 And therfore with this kinde of coniunction though with a streighter band, are the faithfull ioyned with Christ their head: which also in an other place *Paule* declareth, when he saith, The bread, which we break, is the communion of the bodye of Christ, and, for we that are many, are one bread and one bodye. And thus is this coniunction of ours with Christ wrought and accomplished: when an the godly minde being enlightened with the deuine Spirite, hath atteined to the cleare

knowledge of God in Christ, and to the beholding of him as the fountain of all goodnes, and as a Father of mercy to it selfe: so great a loue is forthwith enkindled therby, that it is wholy rauished with the desire of him (for a good thing, the greater that it is, and the more apparantly same, the more vehemently is it longed after: as, if the minde doth plainly perceiue and see the cheefest good thing and most soueraigne felicitie, it cannot be chosen but that it will be surprised with a most feruent loue of it) and loue hath a continuall desire to be ioyned with and to enioye the thing beloued, insomuch that it cannot rest before it obtein it: and when this is graunted to the louer, then he cleaueth throughly to the thing beloued, he is turned into it, and becommeth one with it. And this power of enioying him God giueth most willingly to all, that seeke him, that is to say, to so many as he stirreth vp vnto his loue by his holy Spirit: yea, he commeth to them, that he maye also dwell with them, as saith Christ, *Ioh.* 14. If a man loue me, my Father will loue him, and we will come to him, and abide with him. Hence it is, that *Paule*, beeing after this manner ioyned with Christ, saith: Now is it not I that liue, but Christ liueth in me: and the faithfull do

pray

pray, Let thy will be doone with vs, and in vs, as it is in heauen. For why? this is so effectuall a coniunction, that it ioyneth the Louers together verily and in such wise, that there is but one minde, and one will in twaine; insomuch that the louer may truely and from his hart saye vnto Christ, Not what I will, but what thou wilt, be doon. Finally this diuine loue is wonderfullye celebrated throughout the whole book of the songs of *Salomon*, wherwith the Church being caught and surprised, is so greatly enamoured, that by exceedingye in loue with God, that it can take no rest but in the imbracing of him. This is therefore that spirituall and heauenly, and alwayes most holesome coniunction, that the faithfull haue with Christ: which is a hundred tymes better and more effectuall then the corporall, (least any man should think it to be vaine and fantasticall) for of this followeth by and by, the putting away of all euils, and the participation of all good things: for why? it is meet that God should free him, whome he taketh into his fauour, from sinne and from all enormities, and adorn him with grace and al good things.

Thus therefore by the liuely and sincere knowledge & faith of God in Christ, is kin-

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lod an incredible loue in vs, which God, who is the very cause of it, neuer leaueth destitute, but rewardeth it with himself, and with all his good blessings in Christ. Thus therefore is God offered to be receiued in Christ, and Christ in the mistery of the *Eucharist*, not with the mouth of the bodye, but with the faith of the soule.

This our coniunction with him, Christ, applying himselfe to our capacitie, both euery where illustrate, with many similitudes taken from our bodies, and from the manner of feeding thereof, but aboue all the Apostles followed, as, when by the word of God, reuealed by faith, (*Hayden* saith,) That the faithfull are liuely members of Christ, bone of his bones, and flesh of his flesh: and, that in Baptisme they are made one with Christ, and are graffed in him: and that in the Supper they eat his flesh, and drink his blood, and are made one with him: when yet notwithstanding that holy bodye of his, abideth alwaies wholly in the heauens, sitting at the right hand of his Father almighty: neither is it at any time intermixed with ours. But these things are figuratiuely spoken, and are to be transferred from the body to the soule: sith the soule whereof he is the meate, hath neither mouth, nor teethe, nor

throat:

throat: and this figure being not vnderstand of some, was expounded by Christ him selfe, The flesh profiteth nothing, sayth he, The woordes, which I speake vnto you, are Spirite and life. For hereby it plainelye appereth, that this meat is not of the belly, but of the mind: and that the flesh of Christ is to be eaten of vs, not with the teeth of the mouth, but with the faith of the soule: and his blood to be drunk, not with the throat of the throat, but with the spirit of deuotion. Which thing may euen hereby be perceiued, for that neither the hunger nor thirst, or the allwaging thereof, in this holy banquet was ordeyned, is the hunger or thirst of flesh and blood, implied were the grosse imaginations of some: but the death and passion of Christ, that is, the pardon and forgiuenes of sinnes, peace, mercye, etc. which all are obteined of God through the dearly passion of Christ. Where for with these tropes and figures Christ and his Apostles, haue expressed the same our spirituall communion with Christ our head: and as the Apostles of Christ, so also the fathers, haue reteyned and frequented the figures of Christ and of the Apostles, as appereth by their writinges: yea and sometimes proceeding further they haue vsed more bolde fi-

gures:

gures: as when they attributing the names of things signified to the signes, do saye, that Christ in the Sacrament is seene with the eyes of the body, handled with the hands, broken, chewed with the mouth and teeth, dayly fashioned and created, and that he falleth frō the table to the earth, that the blood of Christ boyleth vp in the bowels of the faithfull. *Exuperantius* Bishop of Tholous (saith *Jerome* to *Nepotian*) caried the Lords body in a wicker Basket, and his blood in a Glasse. But if they seeme now and then to proceede yet further, and to affirme, that we are properly & without a figure, corporally conioyned with Christ, this is to be thought to belong vnto that, that our bodies also are partakers of this benefite: for it will come to passe, that, we shall not only be ioined with Christ in our soules, and so enioy eternall life, but also in our bodies, not, that there shalbe (as ye would saye) one masse of all the bodies and soules of all the faithfull, with the body and soule of Christ: but for because we shall follow the Lamb, whither soeuer he goeth: and with him enioy euerlasting life.

This is the true exposition, if I be not deceiued, of this Question, and so consequently of them both: to the vnfolding whereof, not

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an houre, but a yere were nedfull. And this so manifest a trueth of either proposition, I was perswaded in the beginning, when I chose and propounded these things to dispute vppon, that I could defend and maintaine against all men liuing: but since I came into this place, and whiles I beheld your countenances, and especially theirs, with whome I am to trye this conflict, I feare exceedingly. And therfore, as I did at the first, I pray and beseeche almightye God, to giue me strength and abilitie, fit for the defence of his trueth. Also I desire the reuerend Mediator of this Schole and disputation, if at any time he shal perceiue me to doubt or wauer, to put to his helping hand: and mine aduersaries, that hauing regard of the trueth, they would remit somewhat of the vehemencye of their arguments, when need shall require. Finallye, I craue earnestlye of you all right worshipfull brethren, that if at any time I shall not so aptlye, as were requisite, answere to the obiections propounded, yea would yet therfore neuer the more doubt of the trueth of these propositions: but rather impute all that matter to my slothfulnes and ignorance.

I haue said.